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SALEM.

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SALEM.

BY

F. J. RICHARDS,
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GAZETTEER

OF THE

SALEM DISTRICT.

VOLUME I—PART II.

CHAPTER XI.

LAND REVENUE.

PERIOD I.—READ'S SETTLEMENT.

CHAP. XI. PERIOD I. READ'S SETTLEMENT.

The new Collectors.

On the conclusion of the Treaty with Tipu on March 17, 1792, no time was lost by Lord Cornwallis in arranging for the administration of the Ceded Districts, as they were then called. Eighteen days after the conclusion of the treaty, Captain Alexander Read was appointed "Superintendent and Collector of the Bāramahāl and Salem" (April 4, 1792).[1] Lord Cornwallis, in choosing a military officer, acted contrary to precedent. The Company's servants appear at this time to have neglected the languages of the people whose affairs they were appointed to administer. "This was universally the case, not in the military department alone, but in the departments of justice and revenue, over which civilians presided; and the consequence was, that all the real business of the State came to be transacted by native assistants and interpreters." Such persons, "brought up amid the corruptions of the capital, were not to be trusted in places where English habits were unknown; and the farther the power of England was pushed back from the coast, the more urgent became the necessity of striving to do without them. This was particularly the case in the Bāramahāl. Inhabited almost exclusively by Hindus, who from time immemorial had followed the customs of their fathers, who had never, up to the present moment, had any intercourse with Europeans, and were moreover suffering from the effects of war recently waged among them, the Bāramahāl, it was felt, would require the presence of discreet men in order to reconcile its people to a foreign yoke; and the very first requisite in the individuals appointed to conduct so delicate a charge was their ability to communicate directly with the inhabitants. There was not a civil servant in Madras competent to do this; therefore Lord Cornwallis made choice of Captain Read as the fittest person to undertake the task."[2]

Read selected as his Assistants Captains Munro, Graham, and MacLeod. Thomas Munro, who afterwards became the most famous of all the Governors of Madras, had been engaged on

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1 During the course of the Third Mysore War, each contending party from time to time obtained a footing, more or less precarious, in the territory of the other, and on November 30, 1790, Mr. Kindersley was placed in charge of the Taluks of Tiruppattūr and Vāniyambādi. The tract was, according to the custom of the time, rented out, but for what sum is not ascertainable. Nor was the occupation wholly undisturbed, for between January and April, 1791, the Bāramahāl was almost entirely repossessed by Tipu. By September, however, the tract in Mr. Kindersley's charge became more settled, and he was enabled to effect a settlement with the inhabitants for the revenue of the current year, to the net amount of Rs. 60,200. He reported, however, that the realisation of even this sum would depend on the continuance of British troops in the country, for the protection of the inhabitants, and to impress them with confidence to carry on cultivation.

2 Gleig's *Smaller Life of Munro*, (1861), p. 63.

military duties in the Bāramahāl, and was, at the time of his appointment as Read's Assistant, about 31 years of age, of which 13 years had been passed in India. Graham, working in Krishnagiri under Read's immediate supervision, enjoyed advantages which were wanting to MacLeod; his work has been to some extent more lasting; of the personal interest which he took in the Division under his charge many proofs still exist, while of the trust and affection which Read, Munro, and Graham inspired, the language of the people up to a recent date was sufficient evidence. MacLeod was somewhat overweighted in his charge, and too far away from Read to benefit much by verbal intercourse; and, laboriously industrious and clear-sighted though he was, Read's *forte* did not lie in his pen. Hence, as might be anticipated, MacLeod's work, though good, and, considering the novelty and difficulty of his surroundings, wonderfully good, did not come up to the standard of the other three, and did not stand the test of time so well. To his thorough knowledge of his District and careful administration thereof, Buchanan, a close observer, more than once bears testimony.

The Three Divisions.

The country placed in charge of Captain Read on April 4, 1792, included the present Salem District with the exception of the Bālāghāt Taluk of Hosūr, which was not acquired until the Treaty of 1799.[1]

To facilitate administration, Captain Read divided the District into three portions—

(1) The Northern Division in charge of Captain Graham, with head-quarters at Krishnagiri.

(2) The Central Division in charge of Captain Munro, with head-quarters at Dharmapuri.

(3) The Southern Division under Captain MacLeod, with head-quarters at Salem[2].

The general superintendence of the whole District remained with Captain Read, who made his head-quarters at Tiruppattūr.

Read's First Settlement, Fasli 1202 (1792-1793).

"Haidar and Tipu had been accustomed to lease the revenues of extensive districts to a set of men who paid their rents to the crown with tolerable regularity, because they squeezed more than double the amount out of the necessities of the cultivators." Such a precedent, though reproduced in miniature ten years afterwards

[1] It also included—

(1) Kāttuputtūr, transferred to Trichinopoly in 1851

(2) Nāmakkal, transferred to Trichinopoly in 1910.

(3) Kangundi, transferred to North Arcot in 1808.

(4) Tiruppattūr, transferred to the new District of North Arcot in 1911.

[2] Further details of these charges, with their subsequent modifications, are given on p. 57.

CHAP. XI. PERIOD I. READ'S SETTLEMENT.

as the Zamindari System, was not in accordance with the milder views of the Company, and Read found himself face to face with the task of surveying and assessing the whole country.[1] He had to collect the revenue for Fasli 1202 (1792–1793), together with that for the portion of Fasli 1201 (March to June) during which the country was under British rule. The task of collection could not await the completion of survey and settlement, and Read had to base his first demand almost entirely on the Village Registers.

Read therefore determined to use temporarily the native system of collecting revenue, and to rent out the districts[2] under his charge village-war or in *hōbalis* (groups of villages) to patēls, or other inhabitants of character and property.

Kistbandi.

For the regular collection of the revenue the Tahsildars were personally responsible, and each Tahsildar had to execute an agreement binding himself to remit to head-quarters the full amount of each instalment within seven days of the date on which the instalment might fall due.[3] On any deficit in his remittance after the expiry of the seven days of grace, the Tahsildar had to pay to Government interest at the rate of 5 per cent., his proper procedure being to make up from his own pocket any deficit in collection, and recover the amount from the defaulting ryots with 3 per cent. interest. The Tahsildar further bound himself to maintain the prescribed establishment of Revenue servants.

Method of Assessment.[4]

The means employed by Read for discovering the value of the districts were to ascertain (1) the gross revenue as settled by Tipu three years before Kīlaka, 1788, the year in which the highest revenue was realised under his government; (2) his collections in the last year; (3) the ryot's estimates of the produce on the ground, checked by the estimates of his own people; and (4) the offers made by patēls and others well acquainted with the state of every taluk for which they became candidates.

By duly appreciating all these statements and taking a comparative view of them, Read was enabled to form an idea of what each district was worth. Having found, in the course of his previous experience above the Ghāts, that Tipu's gross revenue was in general between 25 and 30 per cent. above his net revenue, he concluded that if his rents for the current year (Fasli 1202) came to 75 per cent. of his (Tipu's) valuation, it was the utmost of what might be expected; and as, by an investigation

[1] S.D.M., Vol. I, p. 211.

[2] This term was formerly used for what are now called divisions, subdivisions or taluks of a district.

[3] For Kistbandi, see below, p. 57.

[4] The account which follows is taken from S.D.M., Vol. I, pp. 214–9.

of the annual and monthly produce of the country, the remaining months of the previous Fasli, i.e., from the date of the Definitive Treaty, should yield nearly a quarter of the revenue so ascertained, he determined that 94 (75 and $\frac{75}{4}$) per cent. of Tipu's revenue might be taken as the standard amount for which the districts might be rented. This expectation, however, was not fully realised, as in the end Read settled the District for pagodas 4,71,466, which was 8½ per cent less than Tipu's standard of assessment, pagodas 5,15,221.

Quinquennial leases postponed.

As this mode of settlement necessarily involved a prolonged inquiry extending to the ascertainment of the dues by petty farmers to patēls, the demand for all the districts could not be concluded until after the close of 1792; but while it was still in progress, the Government instructed Captain Read to effect a settlement in lease for five years with the inhabitants, on rates of assessment so fixed that they might be compelled with justice to adhere to them for the term.

Read, however, did not see his way to carrying out this order without first obtaining more definite data on which to make such settlements without sacrificing the dues of Government. He obtained permission for and entered on making a survey of, and fixing money assessment on, lands on certain principles (hereafter detailed) in view to supplant the then temporary settlement by a lease system based on the amounts of assessments so fixed; and requested Government to defer the introduction of the lease settlement until he finished the survey. The Government acceded to his request, and Read and his Assistants were occupied in the survey from 1793 to 1797.

Read's Second Settlement, Fasli 1203 (1793-94). Beginnings of Ryotwari System.

Read's first settlement was a makeshift expedient, to enable him to collect the revenue with speed. With a view to introducing a system of quinquennial leases on an equitable basis, it was decided to adhere to the temporary arrangements, with such corrections as might be necessary, till, as the survey proceeded, they could be supplanted gradually by the lease settlement, which was to be formed on this general survey assessment. Read's work, however, led to very different results. As soon as his hands were at all free, he introduced the thin end of the wedge of the Ryotwari System, which from these small beginnings developed into what it is at the present day. Finding that, under the system of renting out by villages and *hōbalis* as above stated, there was very improper interference on the part of the patēls, especially when making good the deficit caused by failure of some of the ryots by others was required, Read adopted a different form of settlement from Fasli 1203, which is thus briefly explained by him.—

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"In the first settlement of those districts, I judged it advisable, from the risk I thought there was in embracing too much detail, to make only a village assessment of the land rent; but, relying on the single ability of my Assistants, I have this year extended my original plan of dividing landed property. Pursuant of that, many of the farms composing village lands are now given in rent to the first and second class of ryots below the Patēls, *by which those ryots now hold them immediately of Government.* By that means they are advanced from a state of dependent servitude, and extreme poverty, to be the proprietors of their own farms, and to be more immediately under the Collector's protection; they are freed, by their rents being fixed, from the vexation of additional assessments on every favourable crop, and the profits of farming being thereby extended to many thousands more than last year is a circumstance proportionately in favour of population."

Thus the ryots now held their lands direct of Government, their rents apparently being determined with reference to enquiries held in the last year, the Karnam's registers of the previous year, their (ryots') own offers and the estimates by Tahsildars.

Faslis 1204-5.

In 1793 there was a considerable increase in the extent of cultivation; but this was very correctly attributed to the quiet now enjoyed by the ryots, after a long continuance of harassing warfare; and it was supposed that the following year would show no material change in the agricultural statistics of the District. This expectation was not realised, for 1794 showed innumerable fluctuations in holdings. Nevertheless, Read hoped "that the next settlement would be so near the mark, that, for the rest of the time which the survey might occupy, the officers conducting it would be spared the trouble of making annual settlements as well, such yearly alterations involving them in minute inquiries into the circumstances of each individual ryot, and consequently consuming a vast quantity of time, that could otherwise have been devoted to the acceleration of the survey."[1]

The Proclamation of 1796.

Read accordingly directed that, until the survey was finished, and the assessment fixed, the rents paid by the several ryots individually in Fasli 1203 should remain permanent, and that, as the survey of each district was completed, the settlement in lease for five years with each individual ryot should be introduced.

He was then meditating whether the lease or some other system would best suit the condition of the Salem ryots, and having, during the course of his tours throughout the surveyed taluks in which the lease system had been introduced, heard

[1] *Dykes, pp. 81, 82.*

numerous complaints that binding the ryots to the same lands for a number of years, despite constant changes in their stock and circumstances, produced considerable hardship, he resolved to adopt a different mode of settlement which practically annihilated the lease system. Accordingly, he drew up a circular of instructions for making future settlements, and submitted them to his Assistants for a free expression of their opinions. Under this circular, ryots were allowed the option of keeping lands either under the lease system or under annual settlements; the latter mode of settlement allowing them to give up early in each year whatever lands they might not choose to cultivate for that year, and to retain for any number of years what lands they liked, subject to payment of assessment, provided they gave intimation of their wishes at the beginning of each year. Read's proposed mode of settlement had neither the approval of his superiors nor that of his own Assistants; all were for lease settlements, as conducive to the permanency of revenue and the prosperity of agriculturists; and yet Read was so sanguine as to the eventual success of his scheme that on December 10, 1796, he publicly and formally gave a settlement, in harmony with his own views, to the ryots of Salem, as their charter. The keynote of this charter is contained in its third paragraph :—

"The 'patkat nilam'[1] being measured and valued, the assessment of every individual field in it, when at the full rate, is *fixed for ever*; that is to say, the Government is never to require more, or receive less, nor you to pay less or more than the present rate, unless when those fields actually 'dry' shall hereafter be converted into 'wet', by the constructing of tanks, cutting of canals, or other means that may hereafter be undertaken at your desire, or with your consent, but at the expense of the Government, when the rates will be proportionably raised, according to the consequent increase of the produce, and in like manner *fixed for ever*. But if you carry on such works at your own expense; plant topes of palmyras, coconut, tamarind, mango, orange, lime, or plantain trees; garden of betelnut, betel leaf, sugarcane, or any other such productions, on which a high rent has been formerly exacted, you may depend on receiving the advantages accruing from these, and from every other improvement of your lands, while you continue to pay the established rates, those constituting, except in the case above mentioned, the annual demand upon them, on the part of the Sarkar, *for ever*. Upon these principles you may rent out lands, which you may raise in value by tillage and manure, at rates greatly exceeding the Sarkar rates, if there be a demand for them while you will continue to pay the fixed rates to the Sarkar *for ever*."

It is strange that, though Read's orders were imperative that he should introduce a lease settlement for five years, he ended by introducing an annual Ryotwari Settlement. Read had the courage of his convictions. Not only had he the Board of Revenue to contend with, but he was at the outset strongly opposed by the

[1] Patkat nilam = land held on leasehold tenure, in modern parlance "Patta land."

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ablest of his Assistants Munro, and in the end he succeeded in converting Munro to his own views.[1]

The Board, who were ignorant of the changes introduced, desired to be furnished soon with a report on the survey and settlement, as also on the permanent settlement of districts in lease. Read wished, however, that, if it should be decided whether the ryots would prefer the annual or lease settlement, both the systems should be tried, and as the charter gave the ryots the option of choosing either, he desired to give his instructions of December 1796 a trial. The revenue of Fasli 1207 fell off to the extent of pagodas 54,049 below that of Fasli 1206, and by upwards of 20,000 pagodas below that of Fasli 1202, which caused much sensation in the Board, who asked to be furnished with full information as to why the settlements in lease were cancelled. Read was unable to comply with the Board's requisition, chiefly owing to pressure of other work and his ill-health. The Assistants, however, reported that the ryots, realising the advantage of being able to accommodate themselves to their circumstances, by throwing up each year all such lands as they might not be able to cultivate, had cancelled their engagements in lease. Thus the settlements of 1207 and 1208, during which Read remained, and of subsequent years, were "annual," the assessments being those fixed by the survey on the lands. The lease system survived to a very insignificant extent.

Outbreak of Fourth Mysore War.

In October 1798, the expected communication from the Board was received, calling for Colonel Read's final report. "The Members of the Board of Revenue in the strongest terms point out how it had been their impression all along, that the annual and temporary settlement for 1794 was to be upheld till progressively supplanted by quinquennial leases, as the survey of each district was concluded; whilst now, to their extreme astonishment, they learn for the first time, after the lapse of no less than four years, not only that neither policy has been carried out, but that the whole lease system, in direct opposition to the opinion of his three Assistants, had been formally annulled, and that, too, on Colonel Read's own responsibility, though such authority was vested in the Government alone. The revenue had fallen short of that for 1794 by £18,900, and even below that of 1792, by as much as £8,750; and for these measures, and this sad result thereof, a minute explanation is peremptorily demanded."[2]

[1] For a history of the controversy between Read and Munro on the merits of the ryotwari system see Dykes, pp. 84 to 86, 115 to 117, 137 to 139, 168 to 171 sq., and *Printed Selections from District Records*, pp. 19, 20, 29, 32.

[2] Dykes, p. 175.

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The required explanation was apparently never given. War with Tipu just then broke out, and Read and Munro were recalled to military duty. The former never returned to his old charge; but before his return to England, drew up and presented to the Board of Revenue a report on Salem District. Munro also never returned to Salem as a district officer. Thus there was no one in Salem to assert the merits of the system introduced by Read; for though MacLeod remained behind, he never counted for much in the gradual formulation of Read's policy. The way was therefore cleared for assimilating the policy of Madras to that of Bengal, and the Zamindari System was to blight the Bāramahāl and Talaghāt.

Read's Task.

Read's survey and assessment held good in all ryotwari villages till the Settlement of 1871–1874, and in villages left unsettled then till the time of Resettlement. The whole of the arable lands in the District were minutely surveyed, the extent of each field was accurately ascertained, and the assessment payable thereon having been duly fixed according to certain rules, each and all of these particulars were registered with the utmost care. In all the permanently settled villages of the Talaghāt and Bāramahāl his measurements and assessments obtain to the present day.

Roughly speaking, the basis of the assessment was that the Government share of the crop was fixed at, what was supposed to be, one-third of the produce on dry lands, and two-fifths on wet lands; but occasionally one-half on dry, and a tenth more on wet lands, was the share taken.

(A) Survey.

For the survey, special establishments of native subordinates were entertained. On proceeding to the village, the surveyor's first duty was to measure the whole of the land under occupation, field by field, noticing at the same time who, in each case, was the occupant. A further measurement was then made of all lands which were arable, but had not been brought under the plough within the memory of man; and when a rough estimate had been made of the remaining extent included within the village boundaries, viz., jungle or barren waste, mountain or swamp, as well as all land covered by water, standing or running, or set apart for roads, irrigation channels, building ground or any other public purposes, (which lands, however, were measured with more care), the whole area within the limits of the village had been recorded.

Read's own account[1] of the survey is terse and to the point:—

'A knowledge of the situation, extent, divisions and description of the country, being material in the administration of its affairs, the first settlements were no sooner completed, and other revenue matters put in train, than I entered upon a geographical survey in January 1793, and in August following I had the

[1] S.D.M., Vol. I, p. 247 (Read's Report as summarised by Mr. R. K. Puckle).

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pleasure of presenting your Board and Government with maps of all the districts; but as these were only sketches, and inaccurate from the slender means and haste with which the survey was executed, I began another in August 1794, with proper instruments, and upon a much larger scale. From its being impossible for me to prosecute a business of that nature, and pay due attention to the many other duties of my station, I could only propose to set it on foot, and employed Mr. Mather, a professional surveyor, to carry it on. That proved a very arduous undertaking, principally on account of the unhealthiness of the hills, but fortunately Mr. Mather survived repeated attacks of the hill fever, and finished his survey.

"As exhibiting the aspect of the country in respect to hills, plains, woods and rivers, the true shape and extent of districts, and as containing every village and tank in them, it is 'one of the most particular surveys of the kind in India, and probably one of the most correct.' When it is considered that it is done upon a scale of one inch to a mile, that the district contains above 6,000 square miles, and that it was completed within four years and a half, it will appear to be a singular proof of what can be done by an individual who exerts himself in the service of his employers."[1]

(B) Settlement.

Read's account of his methods of assessment is of the greatest interest and importance, for it embodies in embryo all the main principles of ryotwari settlement still in force in the Madras Presidency, and evolves them directly from the indigenous system which he found in vogue in Salem District in 1792.[2] *See* Appendix A, pages 61–65.

Classification of lands.

The lands in the Central and Northern Divisions were classed into dry (*punja*) and wet (*nanja*), and in the Southern, under MacLeod's rules, into dry, wet, and garden (*bāghāyat*). The classifications were made with reference to the crops which happened to be on the ground at the time of the survey. In parts of the Talaghāt, a fourth description of land was recognised, known as "grass land."

Criticism of Read's Settlement.

Reading with the lights now available, it is easy to find flaws in Read's work. The assessment was too high. It must be

[1] The several taluks were surveyed as follows:—

Fasli 1203 (1793–4) Tiruppattūr. Fasli 1204 (1794–5) Chennagiri, Dharmapuri, Ōmalūr, Vāniyambādi, Kunnattūr. Fasli 1205 (1795–6), Salem, Hōsūr, Āttūr, Rāsipuram, Nangavalli, Sankaridrug, Edappādi, Tiruchengōdu, Krishnagiri, Kambaya-nallūr. Fasli 1206 (1796–7), Vīraganūr, Sendu-mangalam, Nāmakkal, Paramati, Pennāgaram, Tenkarai-kōttai, Vīrabhadra-drug. Fasli 1207 (1797–8), Kangundi, Mallappādi.

[2] S.D.M., Vol. I, pp. 247–268. Mr. Puckle writes: "This report, though very full, and written with great ability and research, is so overlaid with revenue terms in Tamil, Kanarese and Hindustani, with calculations in money and measures no longer in general use, with topographical descriptions of a country now better known from maps, and with treatises on subjects but indirectly connected with the settlement, that its utility as a book of reference is almost lost." Mr. Puckle, accordingly, in summarising the report, converted figures for area, grain or money into terms of acres, Madras measures and rupees, respectively substituted English for vernacular revenue terms, and pruned away the discourses on native chronology, prevalent diseases, matter, earth, water, air, etc., with which it was interspersed.

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admitted that Read and his associates erred. The wonder is that they did so much, and did it so well. It was against them that the survey and assessment had to a great extent to be carried out by native agents, who, even when honest, could hardly avoid mistakes in the mass of details to which weight had to be given in making the classification and settlement.

"The attention of the surveyor, it is gravely stated, was also given to the personal health and strength of the ryot, the quantity of his farming stock, and what small capital he might by his neighbours be thought possessed of; and finally, the result thus obtained and corrected was compared with the assessment paid on the field for the past, and what was offered for the current year. If all three amounts were nearly alike, the average was struck, and that was fixed as the final assessment."[1]

"In 1792, when the country first came under the Company's Government, the revenue was fixed for that year almost entirely on the village registers; and as these accounts had been the chief guide in the survey assessment, the fact that the final result of those measures gave an excess in the amount to be collected from the Salem District of 21 per cent., would at first sight seem rather inexplicable. But the survey brought to light a vast quantity of cultivation, which, in the occupancy of influential ryots, had, under the native rule, hitherto paid no assessment; and over a large extent of the country, from time to time, the favourites from the courts had succeeded in getting favourable rates fixed on their lands permanently. All these indulgences, which tended directly to lower the revenue, the survey assessment entirely swept away, save in certain specified cases. In proportion to the abilities of Read's three Assistants and their peculiar fitness for such operations, would, of a consequence, be the difference between their temporary settlements in 1792. and the amount of revenue finally fixed in their respective Divisions by the surveys which they had severally conducted; and their characters must have been somewhat dissimilar, for this difference is very great."

The total assessment of Munro's Division, when corrected by the survey, showed an excess of less than 4 per cent., on the revenue temporarily fixed for the first year, while of the other two Divisions, the excess in the south was more than 30 per cent., and in the north, a little loss.[2]

[1] Dykes, p. 38.

[2]

	In Fasl. 1202.	By Survey.			
Divisions.	Rent of arable land	Rent of arable land.	Increase.	Per cent.	Name of Settling Officer.
	RS.	RS	RS.		
Southern	5,12,489	6,99,516	1,87,027	36½	MacLeod
Central	5,29,806	5,45,694	16,888	3¼	Munro.
Northern	2,60,319	3,44,953	78,634	29¼	Graham.
Total ...	13,07,014	15,90,163	2,82,549	21¼	

PERIOD II.—MITTA SYSTEM.

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In 1796 the ryots of Salem District were solemnly told that the land was theirs. In 1802 the British Government decreed "that the proprietary right of the soil should be vested in the Zamindars and their heirs, or other lawful successors, for ever" (Regulation XXV of 1802). But in Salem District no Zamindars existed. The ryots "had invariably paid direct to Government, through the heads of their villages, or else through farmers of the revenue, who undertook that office for a term of years,—perhaps three, perhaps five,—but were never considered the masters of the land; never were long enough in possession to become so; and never were much more than a match for the people from whom they had to collect the Government revenue. Zamindaris were unknown; but no matter, there were Zamindars in fertile Bengal; ten years before they had been made there hereditary landlords, and Englishmen must have all India Zamindari. There should be Zamindars in Salem, and the Salem Zamindars should possess the same rights as had been given in Bengal."[1] Accordingly, with the promulgation of the Zamindāri Regulation, "came a special commission to superintend the formation of estates throughout the Presidency, and a Commissioner was duly deputed for that purpose to Salem." It is strange that it should not have occurred to the promoters of the scheme that the ryotwari tenants were, to all intents and purposes, Zamindars, holding the very position which this enactment proposed to confer on a class then not even in embryo.

Permanent Settlement of the Talaghāt.

The first step was to parcel out the southern portion of the District (exclusive of the hills) into 129 estates, the next step was to determine the amount of *pēshkash* (as the permanent assessment was called) payable in each estate.

The revenues of the State at the time consisted of (1) Land Revenue, (2) *Swarnādāyam*,[2] (3) *Sāyar*, or Land Customs on traffic.[2]

Swarnādāyam included Inam rents, taxes on trees, wax, honey, saltpetre, bamboos, tamarind, plantations, grazing fees, and licenses for betel and tobacco, and for arrack and toddy farms, to which must be added the imposts known as *Motarpha*, namely taxes on (1) Bazaars, (2) Houses, (3) Fisheries, (4) Shepherds, (5) Forges, (6) Barbers, (7) Washermen, (8) Goldsmiths, (9) Pariahs, (10) Chucklers, (11) Oil Presses.

In assessing the new estates, or Mittas as they were henceforth called, Government retained control over betel and tobacco licenses, and over the Abkári farms and *Sāyar*—

[1] Dykes, pp. 179, 180. [2] See Appendix B to this Chapter, p. 86.

(1) The first item taken into account was the Land Revenue.

(2) From this was deducted *Sukhavāsi* remission,[1] i.e., deductions of assessment in favour of certain privileged classes, such as Brahmans, on the ground that they could not personally engage in agricultural operations.

(3) To the remainder was added *Swarnādāyam*.

(4) Then the pay of the village servants was deducted, and the balance struck.

In this way the assets were made out separately for Faslis 1210 and 1211, and an average for nine years from Fasli 1202 to 1210. An average was then made of those three sums, which was assumed finally as the mitta assets.

(5) From this a certain amount was deducted for the mittadar's profit, and what remained was fixed as permanent *pēshkash*.

The mittadar's profit was not calculated at a uniform rate, the Commissioners having chiefly taken into account the extent of cultivable waste lands in these mittas, and this consideration of waste influenced the authorities so far, that in certain cases the permanent assessment was fixed even in excess of the mitta assets.

The assessment completed, the 129 estates were sold at public auction to the highest bidders who forthwith became landlords. The sales realised pagodas 2,555–40–45, an average of 19–36–45 pagodas. Many of the properties went off briskly, but the sale of others was very difficult. Two years, however, saw the whole of the south sold.

Permanent Settlement of Bāramahāl.

As soon as the Salem Division was settled, it was made into a separate Collectorate under Mr. E. R. Hargrave, who took charge in February 1803. The Bāramahāl and Bālāghāt were added to the Northern Division of Arcot, to which Mr. David Cockburn was transferred. His first duty was to introduce the Permanent Settlement into the Bāramahāl, which was parcelled out into 66 estates, exclusive of the hills. The assets were calculated in the same way as in the Talaghāt, the average being struck on Faslis 1211 to 1213. The permanent assessment of all mittas in Tenkarai-kōttai Taluk was fixed very much in excess of the assets, because of the light assessment settled on these lands by Munro, in consideration of the previous depredations to which the country had been subjected by the Poligār Chila Naik. The estates were then sold at public auction, and realised an aggregate of pagodas 953–10–4, the average value of the estates being

[1] *Sukhavāsi* remissions were discontinued on the introduction of Mr. Brett's *Taram Kammi* in Fasli 1269 (1859–60).

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pagodas 14-19-19½, and the average profit to the mittadars, pagodas 278-8-3. The sales were completed by 1805.

As soon as the sales were completed, Sanad-i-Milkiat Istimrars were issued to the successful bidders, as provided for in Regulation XXV, and, both in the Talaghāt and in the Bāramahāl, a number of the newly created Zamindārs refused to accept the *sanads*, because they were told they could not collect *motarpha*. This point had eventually to be conceded, because *motarpha* had been included in estimating the assets of the mittas. In 1820, however, the then Collector Mr. M. D. Cockburn resumed *motarpha* in all *jāri* mittas, and collected the same on account of Government, as the Courts had ruled that Mittadars could not legally collect *motarpha* under the Regulations.[1] Though the Collector's action was contested, the right to collect *motarpha* was never restored to the mittadars, the final decision being, that credit should be given out of the collections made by Government officers for the amount of *motarpha* included in the assets that went to make up the *pēshkash*.

The Bālāghāt and Bāramahāl continued till the end of Fasli 1217 (1807–1808) in the Northern Division of Arcot, when they were, with the exception of Kangundi, separated from the latter and re-annexed to Salem; the re-formed District being placed in charge of Mr. Hargrave.

Settlement of the Bālāghāt.

The newly acquired taluks[2] of the Bālāghāt were excluded from the operations of the Permanent Settlement, being too recently surveyed and assessed to admit of a correct estimate of the average value of the lands being arrived at. In the days of Tipu the ryots were required to pay individually for their holdings through patēls, who were nominally recognized as renters, as in the Salem and Bāramahāl Divisions. The Sarkar share of the produce was in some places paid in money, and in others in kind. In the former case the assessment was fixed at so much on the quantity of seed which could be sown in the ryot's holding. The land was not measured, but the extent was calculated on the supposition that a certain quantity of seed could be sown in a certain extent of land, and no more. The rents were mostly paid in money, and the usual rates of assessments paid by the different ryots were recorded by the karnams in the village registers.

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[1] *Motarpha* was finally abolished under Act XVIII of 1861, which imposed, in lieu thereof, a license tax on incomes below the minimum limit taxable under the Income Tax of 1860.

[2] Denkaṇi-kōta, Hosūr, Keia-mangalam, Venkatagiri-kōta, Ālambadi.

Ālambādi was in charge of a Sharishtadar, and probably consisted of the old five *karais* of Attarani, Malahalli, Anchetti, Nātarāpālaiyam and Pikkili.

In Fasli 1209 (1799–1800), when the taluks first came under British rule, Captain Graham rented them out to one Kānu Rām, but for what amount is not known. Kānu Rām maintained the rates of rent fixed under Tipu's government.

In Fasli 1210 (1800–1801) the villages were rented out to patēls, as under Tipu's Government.

In Fasli 1211 (1801–1802) it was resolved to make a settlement with each ryot, and to dispense with patēls: owing, however, to a cabal instigated by the patēls and head inhabitants, who were deprived of the illicit profits which they had received under the Sultan's rule, nearly 1,500 persons rose in arms against Government to resist the measure. A military force was assembled at Dharmapuri, and the ringleaders surrendered themselves, giving security for their future good conduct. The settlement was then conducted without opposition. In this settlement the assessments adopted were apparently those recorded in the village registers. Where payments in kind existed, the money payments made on lands of similar quality and situation were substituted.

This mode of settlement continued in Faslis 1212 (1802-1803) and 1213 (1803–1804), in which years the taluks were surveyed, and money-rates of assessment were fixed by Mr. Cockburn, with the sanction of the Board and Government. Mr. Kelso, the Assistant Collector, the officer in immediate charge of the taluks, was directly charged with the duty.

For fixing the assessment of dry lands the villages were formed into three groups, with reference to their distance from markets or towns, and other considerations; tanks were classed into five groups, according as they gave one or two crops in a year, or one crop in two or three years. All lands, both dry and wet, were again sorted into five classes, or *tarams*, with reference to their productive powers. It was assumed that a local acre could be sown with one *tūmu* (20th part of the candy) of dry, and five *tūmus* of wet seed, and that the yields of both dry and wet in first-class soils were 36 times and 28 times the seed sown, respectively. The value of the produce was estimated at one kantirāya pagoda per candy, and the assessment was fixed at half the gross value so calculated.

Land irrigable from any source of over two months' supply, was classed as *nanja*; land supplied by *kuttais*, or other sources of less than two months, were classed as *nanja* garden. Gardens of any description actually watered by baskets or picottas were classed as *punja* garden; trees were numbered, if productive, except areca-nut, the land on which areca-nut stood being always classed as

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nanja. Every field was given a name[1] and against each field the assessment of Fasli 1212 was entered in the accounts. To reassure the ryots, a notice was soon published, that no assessment in excess of that paid in Fasli 1212 would be levied. No separate tax was charged for wet lands, and coco-nut and areca-nut plantations were assessed specially (p. 24).

The *Dīd-anna* Addition.

"The assessment was fixed in Fasli 1213; but, on comparison, the expected revenue from the survey was found to fall short of Tipu's revenue by $\frac{3}{32}$ or $1\frac{1}{2}$ anna (Tipu's revenue being taken as 16 annas), and it was resolved to make up the deficit by some addition to the *taram* assessment. The excess imposed to remedy the deficit was not, however, proportioned equally on all lands, the work being entrusted to village officers, who did it as they pleased, and probably made something out of the transaction. The addition so made is known as *Dīd-anna* or the "$1\frac{1}{2}$ anna" addition. Again, in a few cases where the *taram* assessment was less than the previous one, the latter was confirmed, while in others a medium was fixed. Again, where the *taram* assessment greatly exceeded the old assessment, the full amount of the difference was not charged at once, but by annual increments until the full assessment was reached."

Collapse of the Mitta System.

With the formation of mittas, the Government considered themselves relieved of all trouble in matters of collection, having to look for the realisation of the public revenue to the proprietors alone, instead of a host of petty farmers scattered all over the country. The Collector's sole duty was to look after his accounts and treasury. The advocates of the Permanent Settlement received a rude awakening. Before the first year after the introduction of the Zamindāri System below the Ghats had come to

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[1] The rod used in measurement was 36′ in length for both dry and wet, a square of which (51,840 sq. ft.) was denominated a *kuli* or *gunta*, and 40 *kulis* made a local acre. In Fasli 1239 Mr. Orr directed that these measurements should be converted into acres of 40 *guntas*, each 33′ square, the acre thus covering 43,560 sq. ft. The way in which this separate nomenclature for different fields survives from generation to generation is wonderful, but sometimes very confusing, as, in the same village, half a dozen pieces of land may have the same name, as for instance "Āla-marattu-punjai" or "the dry field in which a banyan tree grows." To identify such is often a difficult task and gives rise to a great deal of hard swearing on the part of the ryots, and possibly of the settling officer also. In Fasli 1236 (1826–27) all lands, including waste, in Denkani-kōta and Hosūr, were measured, and stones were planted with numbers engraved on them to define the limits. In Salem Taluk numbers were given to fields in some villages, but there was no definition of boundaries by stones. In Fasli 1240 (1830–1) it was ordered that numbers should be given to all fields in the District, retaining, as far as possible, the order of fields according to survey.

a close, "a portion of an estate had been sold for arrears of revenue in Rāsipuram, where the soil is remarkably good and the best sugar-cane is now grown, but with a high assessment; and the zillah gaol had already been the temporary residence of several members of the Salem squirearchy, and by the middle of 1803, thirty-two estates had been attached or taken possession of by Government for arrears of revenue. In the Bāramahāl the whole body of landlords were able to fulfil the terms of their agreements with the Government for full two years, but they soon followed suit. During the short period that the revenue did remain stationary, and the Zamindars were apparently answering the end for which they had been created, in reality matters were very different; the official reports to the Government of the day are one wearisome and sickening narrative of estates taken under the temporary charge of the Collector; and the unhappy ryots were thus passed from hand to hand. In 1805, when the system had just been fully introduced over the whole Bāramahāl, no less than 49 estates were thus attached below the Ghats." [1]

"By 1813 there had been a dead loss in the Bāramahāl of 11, and below the Ghats of 20 per cent. on the total revenue. The zillah goal was constantly occupied by different members of these regulation-born squirearchy; but a good understanding had been effected with the prison officials, and the Collector indignantly writes to the Revenue Board that the defaulters supposed to be undergoing durance vile, were so much at their ease, that the fear of imprisonment would certainly, in most cases, be of little use in realizing the just dues of Government. Unprincipled speculators managed to purchase an estate; for six months the unhappy ryots writhed under the new master—worse, if possible, than the last. The adventurer never had an idea of paying the revenue fixed on the estate. Before the year had closed, he was living in gaol at the Government expense; his ill-won gains had been securely stowed away, to be enjoyed when the storm blew over; and the ryots?—Why, those ryots, fools enough to enter a civil court against the scoundrels whom the laws had put over them, were most probably, with their wiser brethren all in the hands of another, worse even than the last, long before the suit was decided." [2]

Mr. Hargrave was fully aware that he could confer no lasting benefit on such villages as temporarily came into his hands

[1] "At the time of the permanent settlement in the Talaghāt the number of mittas, exclusive of hills, was 129, since which period, up to 30th October 1813, there have been no less than 182 transfers, 138 divisions, and 183 sales by public auction, of which 39 (estates) were bought in for Government and 2 mittas have been relinquished to Government. There were only 27 mittas in which the proprietary right had never been changed.

"In the Bāramahāl, when the Mittadari System was introduced, there were 67 mittas, since which period, up to 31st October 1813, there have been 33 transfers, 17 divisions, and 14 sales by public auction; and there are 38 mittas in which the proprietary right has never been changed" (Mr. Hargrave's Report.)

[2] Extracted from Dykes, p. 194.

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for arrears of *pēshkash*, and as early as 1809 he requested the Board to permit him to retain in his own hands some of the worst estates, till they could be so far improved "as to render them worthy the purchase of a man of prosperity and respectability." His wish was granted, and of the 197 sales up to 1813, no less than 39 were purchases on behalf of Government, and Government even sanctioned a special outlay for buying in the worst estates. The price was afterwards limited to the amount of arrears thereon, and it cannot be said that the rapid return of the country to the Ryotwāri System, which followed this order, was a mere matter of trading.

By Fasli 1229 (1819–20) as many as 94 mittas, bearing a *pēshkash* of Rs. 5,31,424, had reverted to Government, the number of estates remaining with the Mittadars being 214, with a *pēshkash* of Rs. 10,95,421.[1]

By the end of 1826, all the 195 Zamindāris, stated to have changed owners by the end of 1820, had been bought in by Government. "The collections in only 94 estates had fallen a lakh. One of the fourteen sub-divisions of which the district is composed, had altogether changed hands; its fate was speedily decided: some of the estates there could find no purchasers in 1806, and in ten years more the whole of this Taluk of Āttūr (one Mitta, Sekkadi-patti excepted) was in the hands of Government, with the marks in every village of the devastations which had been committed by those whose attacks had been sanctioned by Government, and whose cruelty far exceeded the ferocity of foreign foes."

Causes of Failure.

The causes which led to the failure of the Mitta System are not far to seek. In the first place the survey rates were too high; of this there is abundant evidence in the revenue history of the District during the first sixty years of the century. Secondly, the Hindu Law of Inheritance, by which all the male members of a joint family can claim the partition into equal shares of the family property, would effectively prevent large estates maintaining their integrity for any length of time. In the third place, legislation is not sufficiently omnipotent to convert a miscellaneous assortment of auction-bidders into country gentlemen of the English type; their tenants were just emerging from a state almost of serfdom to one of comparative freedom, and were not easy to manage, and a regulation-born squire, a perfect stranger to his estate, could hardly be expected to exercise his authority at a moment's notice, over 800 or 1,000 ryots, scattered through from

[1] The number of original mittas was 205, but by sub-division it rose to 308; of these, 94 reverted to Government.

15 to 50 square miles of country, and collect his revenue with ease. Fourthly, the administration of justice was paralysed by the wild Judicial Regulations of 1802, which separated the executive and judicial functions, deprived the Collector of police and magisterial authority, and transferred the whole responsibility for the maintenance of law and order to an over-burdened Zilla Judge. The powers of oppression vested in the Zamindārs were almost unlimited. The moment the rent fell due, they could distrain the personal property of their tenants, without obtaining leave from any court. If the sale failed to satisfy the alleged demand, the Zamindār could oust the defaulter from his tenure, and imprison him in the civil jail. If the tenant were foolish enough to seek redress by a civil suit, the law was wholly in the landlord's favour, and even if a suit were successful, an unscrupulous landlord had innumerable opportunities of thwarting its execution. The Karnams' accounts were the sole safeguard of the ryot against his oppressors, and the Karnams were the nominees and creatures of the Zamindārs.

Reforms of 1816 and 1822

The defects in the Regulations of 1802 were partly remedied by those of 1816, under which "the village police were restored, and the paid hirelings of the courts, whose exactions had brought dishonour on the Government, were swept away. The panchayat or Indian jury was restored; the administration of the civil law was intrusted to a certain extent to natives, and the judge, thus freed from an insupportable press of business, was enabled to exercise over these subordinates a watchful control; and thus avoiding in more important cases the inevitable delay of former days, his court ceased to be a mere mockery of justice".[1] At the same time the Collector was invested with magisterial powers, and the Tahsildars were made responsible for the police. A further step was taken in 1822 when the Collector received "a limited civil jurisdiction, with full powers to dispose summarily of all those vexatious points of difference that inevitably arise between the Zamindār and his ryots. The power of the former to realise his just dues was placed under control, but not cramped unfairly, and the undisturbed occupation of his fields was effectually secured to the latter, against all violence, whether lawless or legal."[2]

[1] Dykes, pp. 210–16. For details of these judicial reforms, see below. Chapter XIII, pp. 86, 87.

[2] "According to the above regulation (V of 1822), no ryot's property can ever be sold without the distraint being duly reported to the Collector. If the claim is objected to, a summary inquiry must be made, and judgment passed accordingly, which effectually prevents a wrong being committed without the party aggrieved having a chance of being heard in self defence for years; whilst due care is taken that the check thus imposed should not operate unfairly on the Zamindārs.

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Ultimate fate of the Mittas.

But the reforms of 1816 and 1822 were not able to stem the tide. In 1806 the landlords of Salem had paid Government over 16½ lakhs. Fifteen years later the revenue received from them was less than 8 lakhs. In 1836 the revenue from the estates had fallen below 5 lakhs, and in 1850 the Zamindārs of Salem, "a very different set of men and much more respectable than the indiscriminately collected mob, who, in the first instance, made up the number of their two hundred and odd predecessors," paid annually to the State Rs. 4,68,530, of which Rs. 42,000 were in arrears at the close of the revenue year. Even after that there was a decline, for in 1880 the revenue from permanently-settled estates had fallen to Rs. 4,28,307 and in 1910 to Rs. 4,17,710.[1] By 1835 the number of estates bought in by Government amounted to 212. "The total assessment at which they had been transferred was more than eleven lakhs, and the collections made direct on behalf of the State, now that the Zamindārs had passed away, were only Rs. 9,37,000, which sum was still a falling off amounting to nearly a fifth of the annual value." "In 1835 there were only 109 Zamindāris, of which number no less than 73 were sub divisions; and as the sub-divisions which remained in the hands of the Zamindār (on whose account and information the assessment was apportioned) generally paid somewhat less to the State than the survey accounts of Read would have fixed, it might be supposed that this would have prevented any further diminution of that respectable body; but by 1850 there had been a still further decrease of some 7 per cent., the whole of which had taken place in three years."

Narasa Ayyar.

Mr. Hargrave's Collectorate was clouded by the frauds of his Sarishtadar, Narasa Ayyar, one of the most astute scoundrels who ever embarked on a career of corruption. A special enquiry was held by Mr. Sullivan, who, in May 1820, reported embezzlements and other malversations amounting to Rs. 3,68,958. Subsequent

who themselves for arrears of revenue are liable to summary proceedings at the hands of Government. . . . . No man could now be turned out of his holding, on any pretext, save by order of the Collector, who was not only authorised, but bound to inquire into the justice of the terms offered by the Zamindārs; and if they did not seem fair, he had the power of compelling the issue, within a month, of an equitable agreement or patta; the Zamindar, in case of any delay, being liable to damages." Dykes, pp. 260 and 261.

[1] Revenue from Permanently Settled Estates in Fasli 1319,—

	RS.
Mittas	4,17,710
Three Pālaiyams	26,459
Chinna Kalrāyan Jaghir	290
Total ...	4,44,459

enquiries increased this figure by Rs. 3,61,724, of which Narasa Ayyar's share came to over Rs. 90,000. Rs. 2,18,176 is shown as "exactions upon the ryots by the Mittadars," and Rs. 67,763 as "bribes paid by Mittadars for the registry, division and transfer of their estates."

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PERIOD III.—DECAY OF READ'S SETTLEMENT.

PERIOD III. DECAY OF READ'S SETTLEMENT.

Reduction of assessment.

The disastrous results which followed the introduction of the Permanent Settlement made remedial measures inevitable. The attempts to patch up a rotten system passed through four phases: (1) Reduction of assessment in 1816 and 1818, (2) *Kaul*, (3) Good and Bad, (4) *Taram Kammi*.

In 1816, after careful enquiry into the condition of the District, the Board authorised the Collector to reduce the assessment fixed by Read for the lower portion of the District by an average of 10 per cent. These reductions were to be applied only to those estates which the Collector had already been instructed to buy in for Government and retain under direct Government management.

Mr. Hargrave's reduction.

Again, in 1818, the Collector was allowed discretion, in deserving cases, to reduce the assessment by 30 per cent. Mr. Hargrave, who had had 16 years' experience in the District, seems to have left the arduous enquiries involved in the Board's Order in the hands of his subordinates, and when in 1820 he handed over charge to Mr. M. D. Cockburn, it was found that the reduction, amounting to 1⅓ lakhs "had been chiefly given, not where most needed, but to those who could afford to best pay for the boon."

Soon after taking office, Mr. Cockburn reported that, as far as he could see, it was *not* excessive assessment, but the cruel conduct of the landlords that had ruined Salem. In forming this opinion, he was probably misled by the discovery that the reductions granted by his predecessor were uncalled for. In the following year he changed his views, reminded the Board that Munro himself had declared a reduction of 20 per cent. indispensable to the prosperity of the country, recommended a general reduction of 15 per cent. and began a minute examination into the state of the District, with a view to carrying it out. The Board, however, declared themselves averse to any revision of the work that Read had done, or any reduction of the existing rates, and the Collector weakly veered round to his former opinion, and acquiesced in their views. In doing so Mr. Cockburn seems to have been deceived by a rise in the revenue between 1820 and 1826, a rise due to the circumstance that in fact, though not in name, a heavy reduction had been already effected under the cloak of *Kaul*.

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Mr. Cockburn's *Kaul* System.

"'*Kaul*' (or cowle), is an Indian term for any agreement, but is, however, usually applied to the favourable tenure of land, either at the same rates for a long period, when it corresponds with the meaning of a lease, or on an ascending scale, which closes the engagement within a few years; and it was an essential portion of the agricultural system under Native Governments." By the *Kaul* Rules,[1] "if a ryot took up land that had not been cultivated for three years, only half the assessment was to be paid the first, and three-quarters the second year. After that, the full assessment was to be paid; but there was no provision to compel the retention of such lands for the future at the regular rate; indeed, on the contrary, provision was made for a permanent reduction, if the ryot found that it would otherwise be necessary for him to abandon the holding.[2]

"The action of these measures, was therefore simple in the extreme. They might be called '*kaul* rules,' but they legislated most directly for over-assessment." With freedom of cultivation it might and ought to have been foreseen that such a system was open to grave abuse. A ryot, resigning his highly assessed land for three years, might take it up again on a reduced rate, and as the *kaul* reached maturity, throw up his holding, and this in fact was done. This was less to be regretted, however, as a reduction of the assessment was imperatively needed, and if it could not be had in due form by a revision of the settlement, it was better to attain the desired end by *kaul*, than not to attain it at all.

Abuse of *Kaul*.

In 1826 the Collector was warned "against encouraging the occupation of waste on *kaul* so as to interfere prejudicially with the cultivation of the regularly assessed land already occupied," and further grants of land on *kaul* were forbidden "except to substantial ryots who could furnish security that its cultivation, if continued by them, should not interfere with that of the land already occupied by them." This attempt to restrict the freedom of cultivation became a dead letter. *Kaul* tenure increased rapidly. In 1830 the area so held was 65,000 acres, in 1835 this had risen to 121,000 acres, of which nearly 2,000 were free of any assessment whatsoever for two years, and 16,000 enjoyed a similar immunity for one year. The result was that the survey rates on the whole cultivated area of the District were reduced by a clear lakh of rupees.

The extension of *kaul* tenure was partly due to "the mistaken zeal of the Tahsildars to keep up an appearance of extensive

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[1] Published in Salem, Fasli 1232 (1822).

[2] A permanent reduction of 25 per cent was allowed on lands left waste for over 10 years.

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cultivation," the unrestricted tillage of waste lands was encouraged, and "when a ryot had once engaged for any land, he was ever afterwards saddled with it while he had any means at all remaining." It was in fact made a condition of *kaul* "that the favourable tenure should be immediately and of necessity null and void if any portion of the other lands held by ryots were relinquished." The *kaul* tempted the cultivators to take up more fields, whilst, in practice, neither those fields, nor what they held before, could be relinquished, save with great difficulty, or by bribery. The bait of course succeeded, the revenue increased, and the total had to be kept up by artificial means, by *kaul* and by restraints on the freedom of cultivation.

Retirement of Mr. Cockburn.

In 1829 certain charges were brought against Mr. Cockburn, to inquire into which Mr. McDonell was appointed as commissioner. Mr. Cockburn was finally retired on pension and settled at Kotagiri.

Mr. Orr's *Hukum-nāmā*.

Mr. John Orr (1829–1838) joined the District as Principal Collector on November 2, 1829. One of his first actions was to rectify the evils caused by the restrictions on relinquishment, which prevented the ryots from getting rid of their over-assessed lands when they wished to take up land on *kaul*. In 1833 (Fasli 1243) a general *hukum nāmā* was issued, in which it was laid down that—

> "The ryots must not be forced, but should be left voluntarily to engage for any quantity of *punja*, *nanja*, or *bāghāyat* lands they may wish to cultivate, and the same should be entered in the *dittam*[1] accounts. If any ryot wishes to relinquish part of his *pattah*, he shall be allowed to do so, provided it is a whole field, and so situated that it can be conveniently cultivated by another who may choose to take it up, and shall on no account be forced to cultivate more than he may voluntarily engage for. A ryot must be the best judge of his own interests, and, if forced to cultivate at a loss, would give up cultivation altogether, or emigrate and cause a greater loss to Government than if allowed to relinquish those fields from which he sustained loss. A ryot must therefore never be obliged to cultivate against his wishes."

Revision of *Kaul* Rules.

Concurrently with this, the *Kaul* Rules were revised, with the object of discouraging the grant of lands on *kaul* tenure. The year 1833 was a year of famine, and thousands of ryots were ruined. To assist their recovery, a liberal use of *kaul* in the ensuing year would have provided a ready means of relief. It

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[1] *Dittam* means arrangement or settlement, and the term was specially applied to a sort of preliminary *Jamābandi* held by the Tahsildar prior to the regular *Jamābandi* held by the Collector. At the *Dittam* an account was taken of what the final settlement of the revenue for the year would probably be, a memorandum being taken from each ryot of the extent which he intended to cultivate. The *Dittam* was abolished in Fasli 1266 (1856-57).

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was unfortunate that, just at this period, every effort was devoted to restricting its operation. The revised Rules laid down that "no land is to be granted on *kaul* to any ryot who is not able to cultivate it in addition to his usual *patkat* lands", and in 1835, the Board formulated the principle that *the ryot has no right to pick out the best fields of his holding, and to leave the remainder waste.*" This little sentence, penned in 1835, and diametrically opposed to the very essence of the ryotwari management of 1796, was the corner-stone of fifteen years' mistaken policy. In attempting to check the changes in the extent of the holdings, when the holders held *kaul*, the Board began to prevent freedom of cultivation where *kaul* did not exist.

In the same year the Board expressed an anxiety to prevent a ryot, who relinquished part of his holding in one year, from taking land on *kaul* in the next, and "even in the same year it would seem that it may be done by a substitution of names." When the land taken on *kaul* is not immemorial waste, "it is worthy of enquiry by whom it was formerly cultivated, and whether any connection subsists between the former cultivator and the new occupant." In other words "*kaul* was now to be checked, by inquiring, not only into the village registers for the cultivation of the past year, but into the connections that might exist amongst a hundred thousand ryots, into the village registers of births, deaths and marriages, which in this country, unfortunately, were no portion of the public records, and thirdly by the clairvoyance of fourteen Tahsildars, as to what might be the plans of each applicant for *kaul* in another two or three years."

Nanja Bāghāyat.

Another problem tackled by Mr. Orr was the anomalous assessment on coco-nut and areca-nut plantations. Under Read's settlement such plantations were treated either as *punja bāghāyat* (dry garden) or *nanja* (wet), and paid the assessment of the land till the trees attained maturity, when tree-tax was levied, sometimes in addition to the land-tax, and sometimes as the sole tax. Between Read's settlement and 1832, a great variety of assessments had crept in, and Mr. Orr, writing in the latter year,[1] reports no less than 18 different modes. Mr. Orr proposed to substitute six, in lieu of the eighteen, methods of assessment. He classed the plantations as (1) productive gardens, (2) unproductive gardens, (3) gardens under private wells.

For productive gardens he proposed that, in cases where double wet rate was already charged, it should continue, and in

[1] S.D.M., Vol. I, p. 375 sq.

other cases the existing rate should continue, but it should be entered in the accounts as "trees rented."

For gardens not yet productive he proposed the ordinary wet rate of the land, till the trees became productive, and after that, double the wet rate.

For gardens under private wells and *kuttais* he proposed simply the dry rate or dry garden rate, both before and after they became productive, thereby securing to the ryot the full benefit of the labour and cost of improving his land, without any additional charge.[1]

The Board declined to reduce the assessment on productive gardens under private wells, but accepted the proposals for such gardens as were not yet productive, and for such gardens as might be formed in future. The proposals for assessing new gardens already formed and irrigated from Sarkar sources were approved.[2]

Mr. Orr transferred

In January 1838 Mr. Orr was transferred from Salem to Cuddapah. He had laboured much for the good of the people.[3] In taking leave of him, it is impossible to refrain from expressing some tribute of admiration for this thorough Englishman. Rough and manly, he went straight to his end; the natives liked him in spite of his masterful ways, and if he occasionally "made *zulum*" it was always for their good.[3]

Mr. Gleig's Collectorate (1838–1845).

Mr. J. D. Gleig assumed charge of the District in February 1838. His administration is marked for the curtailment, though to some extent against his will, of the concessions hitherto enjoyed by the ryots. A long discussion between the Collector and the Board resulted in a series of orders stiffening the *Kaul* Rules. The grant of *kaul* was prohibited in the case of dry lands which had been waste for less than five years, of lands less in area than what could be cultivated by a single plough, of lands the assessment on which did not exceed Rs. 2 The grant of *kaul* to immigrants from other villages was forbidden. No land might be given on *kaul* which was not overgrown with jungle or trees. A ryot already owning *patkat* and *kaul* lands was forbidden the grant of fresh lands on *kaul*. Persons who left their *patkat* waste, but

Further restrictions on *Kaul*.

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[1] Mr. Orr's report is printed *in extenso* on pp. 375 to 380 of S.D.M., Vol. I.

[2] The above was embodied in the *kaul-námá* of Fasli 1243. "If any ryot, by digging a substantial well at his own expense, converts his *patkat punja* land into *punja bághâyat* or *nanja* or any other description of cultivation, he may do so, and no additional *tirwa* besides the original fixed *punja tirwa* of the land shall ever be demanded. Ryots shall always be allowed to derive the full benefit for the outlay of their capital and labour."

[3] For his Roads, Avenues and Choultries, see above Vol. I, p. 295.

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retained *kaul* lands, were required to pay full assessment on the latter from the time they had been taken up. Finally, it was ordered that the ryots should not be permitted to give up such land only as they chose to abandon, but should *always relinquish "good and bad" lands together in equal portions.*

The "Ryotwarry Code" of 1844.

The climax was reached with a further revision of the rules, which Mr. Dykes describes as the "Ryotwarry Code" of 1844. The keynote of the Code is struck in Rule 2.

"If any ryot wishes to relinquish part of his *patkat*, he shall be allowed to do so, provided it is a whole field and so situated that it can be conveniently cultivated by another who may choose to take it up, *or give up good and bad together in fair proportion, and shall on no account be permitted to throw up bad land alone.*"

It was further enacted that village authorities should on no account grant *kaul*; that *kaul* lands, if required, might be given at once at the full assessment; that assessment on *kaul* lands must be collected, whether the land was cultivated or not; that *kaul* patta could not be transferred, except in the event of the *kaul*-holder's death, when it might be transferred to his heirs on the *kaul* terms, if they were willing to hold it; and that, in the case of fixed *kauls* granted previous to Fasli 1241 (1831–32) for cultivation at reduced rates, even this last indulgence must be refused, full assessment being leviable on the demise of the original *kaul-dār*.

"Good and bad."

It would appear that Mr. Gleig "watered down, as far as he dare, the harshness of the 'Code'", but other orders of his "breathe a spirit of illiberal and short-sighted policy throughout." No object was in reality gained by these restrictions. If a ryot could not resign his land, it did not follow that he would be able to cultivate it, if his means did not permit him to do so. If good and bad lands were resigned, was there any rule requiring that a new applicant should take up both together? Again, how was the Tahsildar or Collector to know which of the lands in a patta were good and which bad? There was no classification of soils, and, except in the Bālāghāt, no *taram*. The decision practically devolved on village officers, whose favour could be purchased. The rate of assessment was not a safe guide, because it was supposed that even lightly assessed lands might be good. This restriction merely harassed the ryots, and wrought no corresponding benefit to Government. Nevertheless it was retained.

Mr. Gleig retires.

Mr. Gleig retired in March 1845. He presents the picture of a strong man struggling with adversity. The mantle of Mr. Orr had descended on him as far as the interests of the ryots were concerned; but the struggle was too unequal, and the Board

triumphed for a time. The spirit of the time was against him. The days when Read and Munro, secure in the consciousness that they were right, set the Board and the Government at defiance, were past. Read and Munro would probably have resigned, rather than carry out a policy of which they radically disapproved, but to Mr. Gleig the only course open was to obey in silence; and the half-hidden protests which cross the warp of his *hukum-nāmās* show that this obedience cost him an effort.

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Mr. Lockhart (1845-50).

Mr. Lockhart's administration was not marked by any important changes, but he followed up his predecessor's policy of relaxing as far as possible the rigour of the "good-and-bad" code. The Board, however, refused to believe that the land assessment was high, or that the restrictions on relinquishments inflicted hardship on the ryots, and when reporting on the cause of decrease of revenue in past years below the level of the permanent *pēshkash* of reverted Mittas, they attributed the same to adverse seasons, rather than to high assessment.

At last light broke in on the controversy, and in August 1847 Government dissented from the views of the Board. It was shown that in Fasli 1240 (1830–31) an area of acres 47,672, assessed at Rs. 73,381, were held on *kaul* at a *kaul* assessment of Rs. 53,966, and that of these, some 40,885 acres, assessed at Rs. 61,432, but with a *kaul* assessment of only Rs. 45,286, had, by 1847, reverted to Government, owing to relinquishments and transfers, and that only one-third of this had been subsequently taken up for cultivation. When land, on which nearly one-third of the original assessment had been remitted, was not worth keeping, it was plain that the said assessment was crushing. Government came to the conclusion that the assessment, especially in the Talaghāt Division, was high, and this point was not afterwards disputed by the Board.

Mr. Lockhart died and was buried at Hosūr on the 30th January 1850, from which date Mr. Maltby, the Sub-Collector, was in charge until the 10th July 1850.

Mr. Phillips (1850–53).

Mr. Phillips (1850–53) confined himself to working on the lines laid down in the days of his predecessors. It was in his regime that the Government accepted the proposal, initiated by Mr. Lockhart, that the ryots, if desirous of husbanding their resources and contracting their holdings, should in future be allowed to throw up at pleasure all such fields as they may have taken at one time.

This was some relief against the doctrine of "good-and-bad," but, so far as the lands acquired at one time were concerned, the

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doctrine was left untouched, as the same could not, according to this rule, be resigned in part; but the whole, both good and bad, had to be either resigned or retained in their entirety.

Mr. Brett's *Taram Kammi* (1853–62).

Mr. Phillips gave over charge of the District to Mr. Brett in September 1853. We have seen how Read and his colleagues toiled and erred; the greater error of the permanent settlement and its merited downfall have been discussed at length. The gradual detection of the errors in Read's otherwise splendid work has been traced, as well as the mitigation of those errors by the working of the *kaul* system, and the "good-and-bad" antidote by which the Board sought to stop the needed reform. We now come to the official acts of that gentleman whose good fortune it was to cause existing errors of policy to be formally recognised; to organise and carry out an effectual remedy for the same, and whose reward it was to raise the District to a state of unprecedented prosperity and internal contentment. The great event of Mr. Brett's administration was the "*Taram Kammi,*" or *reduction in the rates of the old survey assessment of lands.*

It will be remembered how, in 1832, Mr. Orr stood out for the principle that ryots should have the full benefit of improvements to their *nanja bāghāyat* effected at their own cost (p. 25). In 1852, the Board of Revenue, acting under the orders of the Court of Directors, directed that the ryots should not be subject to any extra assessment on account of wells sunk at their own expense, and that, as this concession would tend to lower the value of the old well-garden lands, which, at the *paimaish*, were charged heavily, the assessments thereof should be lowered so far as to put them on a footing of equality with those of gardens under new wells, which paid the original dry rates only. The Collector, having been directed to give effect to those views, made a careful enquiry, and, on 14th April 1855, submitted certain proposals for reducing the garden assessment.

Four descriptions of arable land were at this time recognised—

(I) *Punja Bāghāyat* (Dry Garden), (II) *Punja* (Dry), (III) *Nanja* (Wet), (IV) *Nanja Bāghāyat* (Wet Garden).

Under each head a distinction was drawn between—

(*a*) Lands assessed in the original settlement known as *Paimaish*.

(*b*) Lands assessed subsequent to *paimaish*, such lands being called *Ayilwār*.

Some of the *punja bāghāyat* was watered by tanks and channels, but most of it was under private wells, and it was on the latter only that reduction was first made, Government passing orders within the year of report (December 20, 1855).

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Simultaneously with the report on *punja* garden lands, Mr. Brett submitted recommendations for a permanent reduction in the other three descriptions, *punja*, *nanja*, and *nanja*-garden. A long correspondence ensued on which Government finally passed orders in 1859. The following is a synopsis of the reductions sanctioned :—

I. *Punja Bāghāyat.* (a) *Paimaish* Garden Lands.

(i) In the Talaghāt, *paimaish* garden lands were classed separately as such, and assessed at special 'garden' rates, ranging from Rs. 25-9-2, the highest rate in Rāsipuram Taluk, to Re. 1-0-7. The area under occupation in Fasli 1262 (1852-53) was acres 15,919 odd, the assessment on which was Rs. 88,501, an average of Rs. 5-8-11 per acre. The average for each taluk is given in the margin. The changes sanctioned were :—

	RS.	A.	P.
Attūr	4	14	4
Nāmakkal	6	11	2
Paramati	5	4	9
Salem	4	8	6
Sankagiri	3	9	9
Rāsipuram . ..	7	6	2
Omalūr	3	10	1
Tiruchengōdu ...	4	13	10

(1) all rates above Rs. 11 an acre to be reduced to Rs. 7 ;

(2) all rates above Rs. 9, and up to Rs. 11, to be reduced to Rs 6;

(3) all rates above Rs. 7, and up to Rs. 9 to be reduced to Rs. 5-4-0 ;

(4) all other rates to be reduced by 25 per cent., and the remainder brought to the nearest multiple of a quarter rupee by addition or deduction, as the case may be.

Thus the addition or reduction could never exceed two annas. The result would be a series of rates descending by gradations of a quarter of a rupee, and the total reduction made would be 25 per cent. and a fraction in some cases, and 25 per cent. *minus* a small fraction in others. In the rates below 4 rupees the correction, to bring the result to a multiple of the quarter rupee, should be only by addition and not at all by further diminution.

The number of rates under the above plan was 22, i.e., from half a rupee, the lowest, up to Rs 7, the highest.

(ii) In the Baramahāl, lands cultivated with garden crops at the *paimaish* were classed as dry, and charged at one and a half times the dry assessment. Such lands were treated as *punja*, and their assessment was reduced on the same principles as that on ordinary *punja* land.

(iii) In the Bālāghāt, double the dry rate was charged on the actual cultivation each year. The charge on such lands was now reduced to ordinary *punja* rate.

(b) *Ayilvār* Garden Lands.

(i) In the Talaghāt, all lands on which wells were sunk subsequent to *paimaish* paid the average garden assessment on the

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actual extent cultivated each year. In the case of wells sunk after Fasli 1230 (1820–21), a water-rate was leviable in addition, unless (1) the previous sanction of the Collector had been obtained, (2) the well was not within 100 yards of a Government tank or river, (3) the well cost not less than Rs. 20, and (4) the ryot did not relinquish any of his "*mámūl patkat.*" Such lands were now dealt with by combining the ordinary assessment with the water-rate on the extent cultivated in Fasli 1262 (1852–53), and reducing the assessment so amalgamated in the same way as that on ordinary *paimaish* garden lands.

(ii) In the Bāramahāl, lands under wells constructed after *paimaish* were entered as *punja bāghīyat*, and charged on the extent of actual cultivation each year with one and a half times the dry assessment. On such lands Government now ordered the abolition of the additional tax (*Dēvada-tirva*) charged on the yearly cultivation of garden produce.

(iii) In the Bālāghāt, ordinary *punja* rates were now to be charged.

II. *Punja.*

(i) In the Talaghāt taluks, Government ordered a reduction of 3 annas in the rupee on all land assessed at Rs. 3 and above, and a further reduction so as to bring down to Rs. 4 all assessments still above that rate; a deduction of 2 annas in the rupee was ordered on land assessed at Rs. 1–4–0 and below Rs. 3. The rates so arrived at were to be rounded, as was done in the case of *punja bāghīyat*, but as the rates were lower, the gradation was to be by 2 annas instead of by a quarter rupee. The 3-anna and 2-anna reductions were to be allowed also to rates immediately below Rs. 3 and Rs. 1–4–0, so that no rate should remain higher than it would have been if it had been above the limit.[1]

(ii) For the Bāramahāl, Government sanctioned a reduction of one anna in the rupee on all land assessed at Rs. 1–4–0 and above, and a further reduction of assessments still above Rs. 4 was ordered to reduce them to that amount.

(iii) In the Bālāghāt taluks, the "*did-anna* addition" was struck off.[2]

II. *Nanja.*

The wet lands were reduced on a like scale in all the Taluks of the District. In the Bālāghāt taluks the additional assessment imposed above the *paimaish* rate was also struck off; namely the *did-anna* charge, and certain discretionary assessments on *ayilwār nanja*. The scale of reduction adopted was—

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[1] E.g., rates between Rs. 2–8–0 and Rs. 3 would be reduced to Rs. 2–8–0, because the rate of Rs. 3 would be reduced to Rs. 2–8–0, and rates between Rs. 1–2–0 and Rs. 1–4–0 would be reduced to Rs. 1–2–0 because the rate of Rs. 1–4–0 is reduced to Rs. 1–2–0.

[2] See p. 16.

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(1) two annas in the rupee on all land assessed at Rs. 9 and over ;

(2) all rates still above Rs. 14 to be reduced to Rs. 14 ;

(3) one anna in the rupee on all lands assessed at Rs. 5 and under Rs. 9.

The rates were rounded on the same principle as for *nanja*. *Mānavāri* land, growing rain-fed paddy without irrigation, was treated as *punja*, and *nanja* watered by wells was treated as *punja bāghāyat*.

IV. *Nanja bāghāyat.*

Throughout the District *nanja bāghāyat* was charged as ordinary *nanja*, and the additional garden assessment, whether in the shape of wet rate or tree-tax, was struck off.

The reductions were carried out in Fasli 1269, when the loss sustained on this account amounted to Rs. 1,96,378. It was really no loss, as the revenue rose at a bound by nearly 4 lakhs. As Mr. Master observes, the effect of the reductions made by Mr. Brett "was immediately seen, for whereas the average area under cultivation for the five years prior to any reduction being made was 703,495 acres, and the average assessment Rs. 13,47,281, in the four following years in which the first instalment of the reductions were granted the average area under cultivation was 865,922 acres, and the average assessment Rs. 15,49,794. In Fasli 1269, in which the full reduction first took effect, the cultivated area rose to 967,648 acres, and the assessment to Rs. 16,46,803. The anticipations then expressed, that both cultivation and assessment would go on steadily increasing, have been fully realized. In Fasli 1273 the cultivated area had reached 1,085,960 acres and the assessment Rs. 17,91,414. In the following Fasli there was again an increase in the aggregate area under cultivation, but the demand fell slightly, owing chiefly to certain garden lands having been, under the orders of the Board and Government, transferred to the head of dry and assessed accordingly."

The final blow was given to the "good-and-bad" theory in Fasli 1270 (1860-61) when with the *taram kammi* reductions, the Collector issued an order, on the 2nd September 1859, in which *the ryots were informed that they were at liberty to give up what lands they liked. This order annihilated the last remnant of the meddlesome and illiberal rule requiring good-and-bad lands to be given up in equal portions.* The day was one to be marked with white in the ryot's calendar.

PERIOD IV.—(1) SETTLEMENT OF 1871-73.

PERIOD IV. SETTLEMENT OF 1871-73.

The period had now begun when districts ceased to have peculiar rules of their own for revenue management, and administration came to be regulated by circular orders from the Board of

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Revenue. Henceforth, except for the Settlement and Resettlement, the revenue history of the District has little to distinguish it from that of the rest of the Presidency.

Settlement on modern principles was begun by Messrs. Newill, R. K. Puckle, and E. C. G. Thomas, whose work was largely remodelled; it was formulated by Mr. R. E. Master, who, with Mr. Puckle, deprecated its introduction; it was recast by Messrs. H. St. A. Goodrich and G. Banbury, and brought to a close by Mr. H. F. Clogstoun.

When the revision of the assessment throughout the Presidency was undertaken in 1855, the avowed expectation was that there would be a large sacrifice of existing revenue. The assessments then were, as a rule, too high for the ryots to pay *and* prosper; and there were anomalies and inequalities in almost every district repressive of agricultural enterprise and prosperity. In Salem, classification and demarcation began in 1861, but it was not till October 1865 that the scheme for the settlement of the Talaghāt was ready for submission.

Mr. Puckle's Report.

Mr. Puckle's proposals resulted, according to his own figures, in a reduction of Rs. 2,59,390 or 16 per cent. on a revenue of Rs. 15,99,502.[1] The Director estimated the reduction to be Rs. 2,01,671 or 12 per cent. In estimating these latter figures, however, the Village Service Cess, Rs. 84,230, was included as a revenue asset; this was entirely a new charge, the village servants having been previously paid by Government: the total reductions in land revenue assessment contemplated by Mr. Puckle, therefore, would be Rs. 2,85,901. The result was differently computed by the Board at Rs. 2,04,063, and by Government at Rs. 1,14,013, or only 7 per cent. on a revenue of Rs. 16,01,628. Here, however, Government included the Village Service Cess as an asset. If this had not been imposed, Mr. Puckle's reduction according to the Government figures, would have been Rs. 1,99,957, or just two lakhs, which was one-eighth of the whole assessment, equal to a reduction of 12½ per cent.

Postponement.

In submitting their proposals, both Mr. Puckle and the Director deprecated the introduction of the new Settlement, on the ground that it would "involve a reduction which was not called for," and that it was "inexpedient unnecessarily to give up revenue at a time when the State was urgently in need of funds."

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[1] Mr. Puckle's reports are printed in Volume LXV, *Selections from the Records of the Madras Government*, and it is unnecessary here to reproduce them *in extenso*.

Sacrifice of Revenue.

The "sacrifice of revenue" which both these able officers shrank from facing was, as they well knew, a foregone and accepted conclusion when the Settlement was first contemplated, and the importation of the phrase into the correspondence at this stage requires notice, as it gave colour to the whole of the subsequent controversy.

It was in August 1866 that the Director submitted his report on Mr. Puckle's proposals; it was not until October 1867 that the Board of Revenue submitted them to Government. The delay was owing to a "variety of causes," but the chief cause was that Mr. Brett, the first Member of the Board, and the author of the *Taram-Kammi* reductions, was so strongly opposed to the work which he had done in the District being revised, that he resisted, so long as he was in office, any action on the Director's proposals. He retired, at the close of 35 years' service, in the end of May 1867, and the Board then took the papers into consideration. The Board did not accept the suggestion that the introduction of the Settlement should be postponed, nor at this stage had the phrase "loss of revenue" any influence on them "The circumstance," the Board observe, "that the new assessment involves a loss of revenue is not surprising. In point of fact every new settlement has involved a reduction of the land-tax."

"*The question now is not whether the revision will involve gain or loss of revenue, but whether the present settlement accords with the principles laid down. The present reports show that it does not; and that the State is really taking from the people more than its determined share, as calculated on the prices of a series of years.* The Board are not, therefore, of opinion that the introduction of the new settlement should be postponed."

Commutation Rate

The Government accepted the view of the Board that no case had been made for a postponement of the Settlement, even though its introduction would involve a diminution of revenue. A modification was however made in Mr. Puckle's scheme, the period over which commutation rates were calculated being taken as 20 years instead of 43 years as originally proposed. This alteration, which was justified by the striking improvement in the economic conditions from the year 1854 onwards, resulted in rates which, as compared with those proposed by Mr. Puckle, were expected to reduce the net diminution in revenue from Rs. 1,14,013 to about half a lakh of rupees.

Mr. Goodrich's re-classification.

In November 1869 Mr. H. St. A. Goodrich proceeded to Salem to arrange for the introduction of the new Settlement. When he had been some six months in the District, he made a proposal which entirely altered the complexion of the Settlement. The proposal

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was to reclassify the red sandy soils in five sorts, and to equalise the best with the best red loam. The red sandy soils, usually entered, according to the settlement formula, as 8–1, were supposed to have some unusual intrinsic fertility, which made them equal to 7–1 or red loam. As the yield for the former was estimated at 14 *kalams*, and for the latter at 17 *kalams*, the result was an increase of some 21 per cent. to the supposed outturn; the assessment was raised on such soils from Rs. 1–12–0 to Rs. 2–8–0, or 43 per cent. The theory was this:—The soil in question was similar to the *Yerra tuvva nela* or "powdery red earth" of Nellore, in that it is "slightly adhesive and partakes somewhat of the nature of loam," and "although the tests show it belongs to class 8, sort 1, the presence of *Tuvva* in abundance alters the nature of the soil, and renders it of a higher value than soil having a corresponding proportion of ordinary sand. The classification should consequently be conducted on other considerations, and, as the productive power may fairly be deemed equal to class 7, sort 1, this soil might be thus classed."

It was estimated by Mr. Goodrich that the probable monetary result of those changes would be an excess over the rates sanctioned by Government of about Rs. 1,48,000.[1]

Mr. Goodrich's proposals were supported by Mr. G. Banbury, who had meanwhile succeeded Mr. Puckle as Director of Settlement. It should be noted that this is the first stage of the settlement discussion at which it was distinctly recognised that the tendency of the proposals made would be directly to enhance the existing Land Revenue demand, all previous innovations having left a reduction, ever diminishing, in favour of the ryot. "The orders" Mr. Banbury writes, "hitherto recorded upon the subject of the Village Cess for Salem have been passed under the supposition that there would, by the new settlement, be a falling-off in the revenue now paid to Government, and that, even with the addition of the 6¼ per cent. for village service, the total sum annually levied from the ryots would still be less than heretofore. But the correct comparison between the present and proposed assessment, including increase by survey and cultivation, shows that there will be no falling-off in the Land Revenue demand proper, and thus the 6¼ per cent. will form an item of taxation in addition to what the ryots now pay; although the Salem ryots may be much disappointed when they find that their expectations as to alleviations are not likely to be fulfilled, still, when all the steps to arrive at

[1] Selections LXV, pages 233 and 235.

the present conclusions have been taken, with due regard to moderation and to the established principles of settlement, I do not see how *these more favourable results than were anticipated* can be questioned."

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The reclassification of red sandy soils in four sorts "commencing with 'extraordinary,' assessed at $2\frac{1}{2}$ rupees per acre," was sanctioned. The Taluk of Āttūr, however, in which the Settlement pattas had already been issued, was exempted from Mr. Goodrich's modifications. The minute shades of distinction by which the red sandy soil, 8–1, was to be equalised with 7–1, or red loam, would require the closest attention, and Government insisted "on the greatest care being observed in the subsequent classification." The result of Mr. Goodrich's Settlement was an enhancement of the demand under Mr. Puckle's revision, as amended by the Government commutation rate, by Rs. 1,18,230. This was without counting the new cesses aggregating $9\frac{3}{8}$ per cent. ($3\frac{1}{8}$ per cent. had been collected for some years under the District Road Cess Act). The increase was especially noticeable in the case of Uttankarai, the poorest taluk in the District. The Board had expressly stipulated that favour should be shown to this taluk, and Mr. Banbury's figures promised a reduction of 20 per cent. including the village services; or in other words, a reduction of nearly 25 per cent. Mr. Goodrich's actuals, the cesses excluded, showed a reduction of only 4 per cent., and this was of course swallowed up by the $9\frac{3}{8}$ per cent. extra cesses.

Completion of the Settlement.

Mr. Clogstoun succeeded Mr. Goodrich as Deputy Director, and finished the remaining four taluks, besides restoring the demarcation, and revising the tank *āyakats* in three of them, by January 1874. In Dharmapuri the Land Revenue demand, exclusive of cesses, was increased by Rs. 30,218 or 21 per cent over the *jamābandi* of the previous Fasli. The increase was principally in dry land, amounting to Rs. 24,037, or 23 per cent. The increase in Krishnagiri was Rs. 15,901, or 13 per cent. Six thousand acres, on which the demand had been increased 75 per cent. by the Settlement were relinquished, which, as the Board observed, was "not surprising." The survey had a great deal to do with this, as "the area under cultivation had proved 21 per cent. more than was shown in the old accounts." The excess by survey was greatest in the lower groups, a fact which helps to explain why, as was often averred, Mr. Brett's *Taram Kammi* rates were easily paid on the poorer soils. Not only were they lighter than the Settlement rates, but the ryots had practically from 18 to 26 per cent. of their holdings rent free. The assessment in Hosūr was more lenient,

CHAP. XI. PERIOD IV. SETTLEMENT OF 1871-78.

the excess demand being only Rs. 5,365 or 4 per cent.[1] As

[1] The following table shows the result of the Settlement, as compared with the rates of the Faslis respectively preceding those in which the settlement was introduced into each taluk :—

Taluk description of land.	As per jamabandi.		As per introduction of new Settlement.		Difference.	
	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.
	ACS.	RS.	ACS.	RS.	ACS.	RS.
Áttūr, Fasli 1280— Dry.	99,565	1,48,549	119,960	1,43,736	+ 20,395	— 4,813
Áttūr, Fasli 1280— Wet.	12,727	99,887	14,961	1 04,539	+ 2,234	+ 4,652
Total ..	112,292	2,48,436	134,921	2,48,275	+ 22,629	— 161
Salem, Fasli 1281— Dry.	179,886	3,11,682	202,528	3,11,346	+ 22,642	— 336
Salem, Fasli 1281— Wet.	12,272	71,054	14,318	74,468	+ 2,046	+ 3,414
Total ..	192,158	3,82,736	216,846	3,85,814	+ 24,688	+ 3,078
Namakkal, Fasli 1281 — Dry.	87,858	1,16,974	103,468	1,17,808	+ 15,610	+ 834
Namakkal, Fasli 1281 — Wet.	9,369	81,704	10,902	83,324	+ 1,533	+ 1,620
Total ..	97,227	1,98,678	114,370	2,01,132	+ 17,143	+ 2,454
Tiruchengōdu, Fasli 1281— Dry.	150,303	2,25,132	164,967	2,23,957	+ 14,664	— 1,175
Tiruchengōdu, Fasli 1281— Wet.	8,304	50,567	9,490	54,635	+ 1,186	+ 4,068
Total ..	158,607	2,75,699	174,457	2,78,592	+ 15,850	+ 2,893
Uttankarai, Fasli 1281— Dry.	98,221	97,255	114,341	85,749	+ 16,120	— 11,506
Uttankarai, Fasli 1281— Wet.	5,778	19,907	6,943	26,416	+ 1,165	+ 6,509
Total ..	103,999	1,17,162	121,284	1,12,165	+ 17,285	— 4,997
Dharmapuri, Fasli 1281— Dry.	123,793	1,03,328	140,923	1,27,365	+ 17,130	+ 24,037
Dharmapuri, Fasli 1281— Wet.	9,464	43,402	11,146	49,583	+ 1,682	+ 6,181
Total ..	133,257	1,46,730	152,069	1,76,948	+ 18,812	+ 30,218
Krishnagiri, Fasli 1282— Dry.	96,389	84,804	115,947	93,568	+ 19,558	+ 8,764
Krishnagiri, Fasli 1282— Wet.	8,558	40,210	10,888	47,347	+ 2,330	+ 7,137
Total ..	104,947	1,25,014	126,835	1,40,915	+ 21,888	+ 15,901
Tirupattūr, Fasli 1282— Dry.	50,565	60,475	60,155	66,753	+ 9,590	+ 6,278
Tirupattūr, Fasli 1282— Wet.	6,141	34,526	7,498	41,862	+ 1,357	+ 7,336
Total ..	56,706	95,001	67,653	1,08,615	+ 10,947	+ 13,614
Hosūr, Fasli 1282— Dry.	81,160	97,253	91,365	99,161	+ 10,205	+ 1,908
Hosūr, Fasli 1282— Wet.	7,886	42,307	8,788	45,764	+ 902	+ 3,457
Total ..	89,046	1,39,560	100,153	1,44,925	+ 11,107	+ 5,365
Dry ..	967,740	12,45,452	1,113,654	12,69,443	+ 145,914	+ 23,991
Wet ..	80,490	4,83,564	94,934	5,27,938	+ 14,435	+ 44,374
Total ..	1,048,230	17,29,016	1,208,588	17,97,381	+ 160,349	+ 68,365

Mr. Banbury observed, even after the commutation rate had been revised "a loss of Rs. 1,43,847 was contemplated; but when the question of the red sandy soils was again represented and discussed, matters assumed a different aspect altogether, and an enhancement of Rs. 50,000 over the existing demands was anticipated. It is gratifying to find that the gain to the State by the introduction of the new Settlement, instead of involving a loss of nearly a lakh and a half, ends in an increase of over half a lakh, irrespective of the village and road cesses." Of the latter $9\frac{3}{8}$ per cent. were new. The increased demand was therefore Rs. 68,365, plus $9\frac{3}{8}$ of the two cesses = Rs. 1,86,000, or Rs. 2,54,365 in all.

The following are the chief features of the Settlement:—

Features of the Settlement.

(1) The staple food grains were (*a*) for wet cultivation, paddy, which was assumed to be the same throughout the District, (*b*) for dry cultivation, cholam, kambu and ragi in the southern taluks, and kambu, ragi and horse-gram in the northern taluks. In modifying the commutation rate, the Government based the new dry rate on a consideration of the price of all four standard grains.

(2) The commutation rate was based on the average prices in February and March, during the twenty years from Fasli 1255 to 1274 (A.D. 1845-6 to 1864-5). The average prices per garce are given at —

	South.	North.
	RS.	RS.
Dry	142	117
Wet	125	108

A deduction for merchants' profits was allowed at the following rates:—

	South.	North.
	Per cent.	Per cent.
Wet	22	18
Dry	28	25

and the commutation rate adopted was Rs. 100 per garce in the south, and Rs. 92 per garce in the north, for wet and dry alike. As a matter of fact only one set of money rates was applied for the whole District. It was found that the commutation rate proposed by Mr. Puckle for the northern taluks gave a series of rates for the northern dry "first group" villages which corresponded with the rates for the "second group" villages of the south. To avoid confusion, therefore, the northern villages were classed one group lower than villages similarly situated in the south. Similarly the wet rates applicable to the north approximated for each group to

CHAP. XI. PERIOD IV. SETTLEMENT OF 1871-73.

those chargeable under the next lower group in the south. This expedient made it possible to adopt the same series of money rates for the whole District.

(3) A deduction of 20 per cent. of the gross outturn in the northern taluks and of 15 per cent. in the Talaghāt was made on account of vicissitudes of season in dry lands, and an allowance of 10 per cent. of the " half net " value of the produce was made both in " wet " and " dry " for unprofitable areas.

(4) Cultivation expenses were calculated with regard to the best red loam, and the figures were " modified to suit the circumstances of the inferior classes of soil." The value of straw was set off against the whole cost of ploughing. The allowance for dry cultivation expenses in the north was considerably lower than in the south, on the ground that the rate of wages was lower. Government, when modifying the commutation rate, increased the allowances.

(5) Six varieties of soil were recognised, viz., black clay, loam and sand, red loam and sand, and " permanently improved." The last class was introduced apparently to keep up the assessment on " garden land " (the old *bāghāyat*), which otherwise would have been placed on a level with ordinary dry land. Red sands, as already stated, were classed in four sorts, the special sort, 8-A, being subject to the same assessment as the best sort of red loam. The " permanently improved " lands were classed in two sorts, and all the other soils in three sorts, instead of the usual five. The classification was carried out field-war and not block-war.

(6) Villages were divided into five groups for wet lands, and four for dry. As above stated, the general principle was adopted that rates in the northern taluks should be a *taram* lower than those in the southern taluks. Thus in the northern taluks the best dry villages were placed in the second group, and assessed on a par with the second best villages of the Talaghāt; and for the poorest villages a fourth group was allotted, rated under each class and sort one *taram* lower than the poorest of third group villages of the south. The only " first class " source of irrigation was the Kāvēri, the lands under which are now excluded from the District. The Vasishta-nadi and Swēta-nadi were placed in the second class, and the other main streams in the Talaghāt, with the larger tanks, were placed in the third class. In the northern taluks the best sources [1] were considered equal to the third class rivers of the Talaghāt, and the lands under them were placed in the fourth

[1] Except a few villages under the Pennaiyār, and Tiruppattūr Tank, which were placed in the third class.

class; lands under minor streams and rain-fed tanks were usually placed in the fourth class in the Talaghāt and fifth class in the north.

(7) Second-crop charge throughout the District is compulsorily consolidated. On wet lands it should have been levied (p. 302 of the Selections) at one-third of the first-crop charge for first-class sources; at one-fourth for second-class sources, and at one-fifth under all other sources. This principle was not carried out, and the following variety of rates was applied rather indiscriminately:—

(1) One-third of first-crop charge
(2) One-fourth do. do.
(3) One-fourth *minus* eight annas.
(4) One-fifth.
(5) One-fifth *minus* eight annas.

The minimum charge was one rupee, except where an eight-anna deduction was allowed in the higher *tarams*, in which case a minimum of eight annas was allowed. No remission was allowed on account of baling.[1]

Interim Settlement.

A few villages, most of them inaccessible and feverish, were excluded from the original Settlement, and during the currency of the Settlement, a few mitta villages reverted to Government. Some of these villages were settled between Faslis 1295 and 1309, the rates being subject to revision at Resettlement, the rest were settled concurrently with Resettlement.[2]

RESETTLEMENT. A. Southern Taluks (Fasli 1313).

The currency of the original Settlement expired for Āttūr Taluk at the end of Fasli 1309, and for the taluks of Salem, Tiruchengōdu, Nāmakkal and Ūttankarai by the end of Fasli 1310. In view of this, resurvey began simultaneously in all these five taluks in 1893, and was completed by 1897. Mr. J. G. Burn was appointed Special Settlement Officer on April 15th, 1902, and his preliminary report was submitted in the following November. From October 1902 to December 1903, the Settlement Officer was engaged in the "verification of holdings"[3] as the process was called, by which the resurvey records were to be brought in line with actual enjoyment, and all sub-divisions that might be necessary

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[1] For the above details see Mr. J. G. Burn's "Scheme Report of the Southern Taluks"—G.O. No. 1029, Revenue, dated 7th October 1908.

[2] See B.P. No. 175, dated 6th May 1893, B.P. No. 160, dated 10th June 1899, B.P. No. 407, dated 6th December 1899, B.P. No. 404, dated 5th December 1899, B.P. No. 180, dated 27th April 1906, B.P. No. 246, dated 30th June 1906, B.P. No. 269, dated 18th July 1906 and B.P. No. 285, dated 25th July 1906.

[3] G.O. No. 1292, Revenue, dated 30th November 1903.

The verification was confined to the Taluks of Salem and Āttūr, and a small portion of Tiruchengōdu. In all, nearly 325,000 sub-divisions were verified, and 80,000 sub-divisions measured.

CHAP. XI. RESETTLEMENT.

were to be measured and plotted. By the end of 1903 Government decided that this work, which had not progressed very rapidly, should be stopped, and the resettlement rates introduced before the close of the Fasli, pattas being issued on the basis of the revenue accounts. Accordingly, the work of introduction began in January, 1904, and was completed before the end of the following June. Objections to rough pattas were heard by the Tahsildars of the taluks concerned, the orders passed by them being subject to confirmation by the Settlement Officer. This procedure was an innovation, but it worked well, the number of pattas issued being 146,000, and the number of appeals only 6.

The average prices of paddy for the 20 non-famine years preceding Resettlement showed an advance of 40 per cent. on the price adopted as the basis of the original Settlement, those of the standard dry grains an advance of 33 per cent.[1] Government waived their right to the full benefit of this increase, and were content with a general enhancement of existing rates by 12½ per cent., or 2 annas in the rupee. No change was made in the "grouping" of villages already in force, and no reclassification was resorted to, except in the following cases:—

(1) Lands shown in the accounts as "permanently improved," usually a relic of the old "garden" assessment, which taxed the crop or ryots' improvements, were reclassified on the merits of the soil.

(2) Wet lands irrigated by private wells, and receiving no supply from Government sources, were transferred to dry, and in cases where the soil classification had been lowered at original Settlement, as a concession to the inferiority of source, such lands were reclassified.

(3) All wet lands shown in the accounts as irrigated by baling were reclassified, if on inspection it was found that the soil classification had been manipulated at original Settlement, and on all lands so irrigated the baling remission usual in other districts was granted.

(4) Lands assigned by the Revenue Department subsequently to settlement from *poramboke* and unassessed waste were inspected, and, if necessary, the classification was revised.

	Wet.	Dry.
	RS.	RS.
[1] Average price per garce of 3,200 Madras measures adopted for original Settlement	125	142
Average price for twenty non-famine years preceding Resettlement	175	189
Difference ...	+50	+47

No change was made in the method of calculating the second-crop charge, and the system of compulsorily consolidating it was retained. The assessment on all dry lands remaining unoccupied in Fasli 1212 was lowered by one *taram* before the enhanced rates were applied, and the assessment on waste land placed in the lowest dry *taram* (4 annas) continued as before.

B. Northern Taluks.

The original Settlement expired in the Taluks of Krishnagiri and Dharmapuri by the end of Fasli 1311, and in Tiruppattūr and Hosūr by the end of Fasli 1312. Resurvey began in Dharmapuri in July 1903, and the last of the four taluks, Hosūr, was finished by April 1907. Resettlement rates were introduced in these taluks village by village in the wake of survey, and the last village was settled by the beginning of May. The new rates took effect from Fasli 1316 (1906–7).

As in the southern taluks, Resettlement took the form of a percentage enhancement of the rates already in force. The average price of paddy for the 20 non-famine years preceding Resettlement showed an increase of 61 per cent. on the price adopted as a basis for the original Settlement, and the prices of standard dry grains had advanced by 59 per cent.[1] In view of the relatively slow recovery of the northern taluks from the effects of the Great Famine, Government limited the general enhancement to 12½ per cent. as in the south, "as an act of grace and in the interests of expediency," though a general increase of 25 per cent. would have been justified by the rise in prices. In almost all respects the Resettlement of the northern taluks followed the principles laid down for the south, except that the lowest dry *taram* remained at 4 annas, instead of being raised to 5 annas. Reclassification was extended to lands transferred from dry to wet and *vice versa* by the Revenue Department during the currency of the original Settlement, and in lieu of the *taram* reduction adopted in the south for unoccupied dry lands, the whole of the waste lands were classified *de novo*. Reclassification was carried out in five sorts, and the existing designation of the soils in the new registers was modified to fit in with this system. Special orders were passed for revising the assessment of lands irrigated by the Bārūr Project, details of which are given in Vol. I, pp. 237–8.

	Wet.	Dry.
	Rs.	Rs.
[1] Average price per garce adopted for original Settlement ...	108	117
Average price per garce adopted for 20 non-famine years preceding Resettlement...	174	186
	+66	+69

CHAP. XI. RESETTLEMENT. — Financial effect.

The Resettlement resulted in an annual increase of Rs. 2,45,213 on a demand of Rs. 18,91,730—

		RS.
Southern taluks	... ...	+ 1,62,404
Northern taluks	... ...	+ 82,809

The subjoined statement shows the financial effect of Resettlement in the surviving taluks of the District[1] :—

Taluk.	Resettlement extent.	Assessment.		
		As per Revenue.	As per Resettlement.	Increase.
	ACS.	RS.	RS.	RS.
Salem	247,277	4,18,966	4,66,070	47,104
Tiruchengôdu ...	194,859	2,95,967	3,31,550	35,583
Âttûr	124,269	2,34,032	2,62,498	28,466
Ûttankarai	161,849	1,40,609	1,60,801	20,192
Dharmapuri	166,302	1,87,169	2,09,554	22,385
Krishnagiri	132,304	1,48,690	1,79,134	30,444
Hosûr	112,253	1,49,981	1,66,843	16,862

HILL VILLAGES.

With the exception of a portion of the Kolli-malais which was surveyed and settled by Captain MacLeod, the Hill Villages appear to have eluded the energy of Read's Assistants. Read himself writes, "All hills are included in districts on the plains, and some are divided among two or more districts. Some of the villages on the plains that skirt the hills, called *kombai*, have been particularly surveyed, but the extreme unhealthiness of the larger *kombai* villages, the scattered situations of their inhabitants, their jealousy of interference, poverty and independence, have rendered it impracticable to do more than make a rude estimate of their value, by villages or districts, according to circumstances. Some have been settled individually, and by villages, but it has been necessary to settle others by *nādus*, or whole districts. If the chiefs of some of the larger tracts were to decline to come to any settlement, it would be difficult to compel them, as it is dangerous for an inhabitant of the plains to remain 24 hours on the hills, and it would be impossible to discover the haunts of the hill men. There is one range of mountains, called Kalrâyan-

[1] A memorandum on the Resettlement of Salem District is printed on pp. 27–32 of Board's Proceedings (Revenue Settlement) No. 69 of 8th March 1908, and a full list of references to the correspondence connected therewith is given on page 32 of that Board's Proceedings.

malai, that has assumed independence, and owing to the circumstances I have mentioned, the calling it in question has not appeared worthy of a trial. The settlement of the hills being generally in the gross, and on a very indefinite proportion of the produce, it forms a head of revenue distinct from land-rent, quit-rent, or tribute."

CHAP. XI. HILL VILLAGES.

On the introduction of the Mitta System some of the Hill Villages were grouped into separate Hill Mittas, and some were included in the Mittas which adjoined them in the plains. The Hill Mittas were not sold, but were placed under the management of the mittadars whose estates were contiguous, though the revenue derived from them was not included in the mitta assets. This practice continued for some years, but, as the mittas began to revert to Government, other arrangements became necessary, and the Hill Villages were either taken under official authority, or given over to the former managers (i.e., the rentors or middle-men who generally were the headmen of the villages), from year to year, as circumstances demanded.

Kolli-malais.

The villages of the Āttūr Kolli-malais are divided into two groups: (1) the Anjūr-malai [1] consisting of the Nāds of Payil, Idappuli, Chittūr, Pirakkarai and Tiruppuli; and the Mūnūr-malai,[2] consisting of the Nāds of Alattūr, Kunduni and Pelāppādi. In dry lands a sharp distinction was invariably drawn between *Ulavu-kādu*, or lands that can be ploughed, and *Kottu-kādu*, or lands that can only be cultivated with a hoe.

The Anjūr-malai were brought under *amāni* in Fasli 1239 (1829–30), the Mūnūr-malai not till Fasli 1264 (1854–55). In Anjūr hoed lands were assessed at 8 annas per *kuli* (1 acre $8\frac{3}{16}$ guntas), and ploughed land was assessed at rates varying from 1 to 2 rupees. On the Mūnūr-malai the rates were 12 annas per *kuli* for hoed land, As. 15 to Rs. 2 for ploughed land.

Pachai-malais.

The Āttūr Pachai-malais comprise Atti-Nād, one of three nāds [3] into which the Pachai-Malaiyālis are divided. Though cultivation is scattered in isolated blocks through a vast tract of jungle, all the blocks have invariably been treated as one village for revenue purposes. The Pachai-malais first came under *amāni* in Fasli 1239 (1829–30). The rates levied were As. 12 per *kuli* of 1 acre $8\frac{3}{16}$ guntas for hoed land, and Rs. 1-4-0 for ploughed land.

Chitteris.

At the Permanent Settlement, the Chittēri Hills were included in the Adigārappatti Mitta, the Mittadar renting them out to the Malaiyāli Chief, Dēvānda Kavundan, who charged a discretionary

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[1] Anjūr, five villages. [2] Mūnūr, three villages.

[3] The other two *nāds* are Tenbara-Nād and Ven-Nād in Trichinopoly District *vide* Vol. I, p. 154.

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(*munāsib*) assessment on no uniform principle. They reverted to *amāni* in Mr. M. D. Cockburn's Collectorate, when occupied lands were assessed at 8 annas per *kuli* of 33⅛ guntas, the area being guessed at by the Karnam.

Aranūttu-malai

The Aranūttu-malai villages (sometimes miscalled the Salem Kalrāyans) are seven in number, five of them situated in the beautiful valley in which the Vasishta-nadi takes its rise, and two isolated in the jungles. At Permanent Settlement they were included in an adjoining mitta. They reverted to Government in the time of Mr. M. D. Cockburn. From Fasli 1232 (1822–23) to Fasli 1246 (1836–37) the Aranūttu-malais were nominally assessed at a fixed kist of Rs. 1,060, but, except in the first year, the full amount was never collected, and the balance outstanding in the latter Fasli was nearly Rs. 6,000. In Fasli 1246 the ryots quarrelled among themselves, a number left the hills, and the amount collected was only Rs. 151. Mr. Gleig thereupon decided to base the assessment on cultivation, and fixed the rate at Rs. 5 per *kuli* of 3⅞ acres, or Rs. 1–4–11 per acre. No survey was made, however, and the occupied extent was merely guessed at. The total demand in Fasli 1247 (1837–38) came to Rs. 517–10–10.

Bōda-malais.

The four sorry little villages of the Bōda-malais appear to have come under the *paimaish* survey, and a *māmūl* assessment was levied on conjectural areas at rates varying per acre from 6 annas, 8 annas, 12 annas, Rs. 1–4–0 to Rs. 1-8–0. Each village had its own series of *paimaish* numbers, and each field its own assessment.

Shevaroys.

The ordinary ryotwari lands on the Shevaroys at Permanent Settlement were not sold, but were given over to the management of the "hill proprietors,"[1] who agreed to pay the amount of revenue they had paid for the last six years, "which sum was entered in the accounts by Mr. David Cockburn (1803) as *permanent revenue*." Permanent revenue, however, did not mean permanent assessment, for Mr. Cockburn writes "should any occasion occur hereafter to prove the ability of disposing of the hill estates at an over-assessment, or should the commission consider it of importance for the regular collection of the revenue to establish proprietors of them, upon being favoured with instructions to that purpose, they shall be exposed to sale at the revenue the commission has fixed upon them." The permanent revenue so fixed as a temporary expedient was Rs. 4,427–9–2. There was apparently no exchange of patta

[1] The Shevaroys, like the Kolli-malais, are divided into *nāds* for purposes of caste management, but in the Revenue accounts these *nāds* (Muttu-Nād, Salem-Nād, and Moha-Nād) are not recognised, each village being treated as a separate unit. The *nād* arrangement is, however, preserved in the jurisdiction of the village officers, each *nād* having two karnams and one monegar.

or muchilika, and "the priests" were vested with power to appoint headmen. The permanent revenue was paid punctually up to Fasli 1219 (1809–10), but from Fasli 1220 to Fasli 1228 arrears accumulated to the extent of nearly Rs. 11,700. Mr. M. D. Cockburn, on assuming charge of the District, reduced the permanent revenue to Rs. 3,061-10-0 in 1229. In Fasli 1232 it was raised to Rs. 3,193-12-0, and remained at this figure till Fasli 1251 (1841–42), when, owing to factions between the *pattakkārs*, factions in which certain of the settlers, who at that time owned 500 acres on the hills, took sides, Mr. Gleig recommended that the hills should be brought under *amāni*. The proposal was given effect to in the following Fasli 1252 (1842–43), the Board directing that the rates formerly paid by the ryots on ploughs and hoes should be levied.

In 1866 a survey and demarcation of the Shevaroy villages was ordered by the Board, and "an area composed mostly of grass land round each village, and known as the 'green,' was surveyed and demarcated with it and included in its boundaries, being intended for the sole occupation of Malaiyālis, for the protection of whose interests, and to prevent the aggression of the planters on whose estates, the survey was specially undertaken."[1] With this survey the old system of charging the Malaiyālis on ploughs and hoes appears to have been discontinued, and they were charged at 1 rupee per acre on the extent of their holdings. The lands within the green were given under the ordinary darkhast rules to the Malaiyālis, but outside it they were sold under the Special Waste Land Rules of 1863. In 1870 the Board, on a reference made by the Collector, Mr Pochin, decided that, where the lands within the green were all occupied, and the Malaiyālis required more lands for cultivation, lands outside the limits might be given them under the ordinary darkhast rules. In 1871 it was discovered that the planters tried to get lands outside the "green" by making the Malaiyālis first apply for it, thereby evading the Waste Land Rules. The Board then ordered that, if there was reason to suspect that a Malaiyāli was applying for lands outside the "green" on account of the planters, the patta might be refused.

Hill Settlement.

With the exception of the Chittēris, all these groups of hill villages were settled in Fasli 1315 (1905-06).[2] Classification was in five sorts; red sands and red loams were treated alike; the

[1] Letter of Mr. Longley, dated 19th August 1879—vide Board's Proceedings No. 2467, dated 27th August 1879.

[2] A full list of references connected with the settlement of the hill villages is given in page 32 of Board's Proceedings (Revenue Settlement), No. 69 of 8th March 1908.

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resettlement rates of the southern taluks were adopted, the fifth sort being equalised with the third sort of the plains, and intermediate rates were given for intermediate sorts. The ryotwari lands of the Shevaroys and the Aranūttu-malais were placed in the fourth group. A new group (fifth), one *taram* lower, sort for sort, than the lowest dry rates till then in vogue in the District, was formed for the dry lands of the Kolli-malais with a minimum rate of 4 annas, and the Pachai-malais and Bōda-malais were placed in a new sixth group, with a minimum rate of 3 annas. The wet lands on the Kolli-malais were similarly treated as fifth class, one *taram* lower than the lowest wet class in the District, with a minimum rate of 1 rupee. No second-crop charge is levied on wet lands.

The dominant feature in the Settlement was the large excess of occupied area over that shown in the Revenue accounts revealed by survey, an excess which, but for the formation of the new "groups," would have rendered the increment in assessment ruinous to the Malaiyālis. The effect of the Settlement is shown in the subjoined statement:—

	Percentage increase.		Settlement.		
	In extent.	In assessment.	Extent.	Assessment.	Incidence.
		RS.		RS.	RS. A. P.
Kolli-malais Dry.	101	7	9,012	4,814	0 8 7
Kolli-malais Wet.			515	1,231	2 6 8
Pachai-malais ...	298	26	3,049	967	0 5 1
Aranūttu-malais ..	58	11	1,522	1,207	0 12 8
Bōda-malais ...	116	*Nil.*	993	291	0 4 8
Shevaroys	27	15	12,212	11,098	0 14 6

The Chittēris were less fortunate than the other hills in their settlement, which was brought into force in Fasli 1309 (1899–1900). The Chittéri villages were classed as fourth group, on a par with most of the plain villages of Ūttankarai Taluk. The area (2,368 acres) was found to be 163 per cent. larger than that shown in the Revenue accounts, and the increase in assessment was as high as 223 per cent. In view of this heavy increase, no change in the rates was made at Resettlement, and the rates of the original Settlement were left undisturbed.

Coffee Lands.

During Mr. M. D. Cockburn's Collectorate (1820–29) lands were granted on the Shevaroys under the Grant Rules to Mr. G. Fischer and others for the cultivation of coffee. In 1831 two Indo-Britons, Messrs. Gay and Hayman, applied for certain lands for coffee cultivation on a 21 years' lease. The Board sanctioned the grant at an assessment of Re. 1 per acre. A similar grant was made to a Mr. Taylor in the following year. In 1833 Government directed that all settlers should enjoy land rent-free for the first five years, Re. 1 per acre being levied annually for the remaining period of the lease.

In 1842, when the Shevaroys came under *amāni*, the Board ordered that the assessment of all lands applied for by settlers for coffee cultivation should be fixed at Re. 1 per acre, subject to revision at any future survey; the latter provision was removed in 1859, when the rate was declared permanent.[1] In 1842 the five years' *kaul* concession was restricted to such waste lands only as would be eligible for exemption if they were situated in the plains, and all other lands were charged full assessment from the first year of occupation. It was further ordered that "land should not be taken by settlers in such localities as to inconvenience the ancient inhabitants or lands which the latter might be willing and would engage to occupy," a clumsy phrasing which was afterwards explained to mean that care should be taken not to subject the Malaiyālis to inconvenience by alienating lands which they might need, either for cultivation or pasturage, and that lands close to the village should always be reserved for the Malaiyālis themselves. Before the Shevaroys came under *amāni*, some of the planters had obtained pattas from the renters, and the claims of planters to such lands, if still under occupation, were recognised by the Collector in the first year of *amāni* management.[2] Lands were also granted to Malaiyālis for coffee cultivation at Re. 1 per acre.

In September 1859 freehold rules were promulgated by the Board under which the land tax on the Shevaroys could be redeemed by payment of a lump sum. In April 1860 Government ordered that all allotments for farming purposes should be sold by auction. In 1863 special rules were framed by Government for the sale of unassessed waste lands, under which all lands, other

[1] G.O. No. 1229, dated 13th September 1859.

[2] In October 1842 Mr. Gleig notified that as "certain coffee planters on the Shevaroy Hills are appropriating and laying claim to lands for the purposes of speculation" the Collector would not "recognise any claim to land beyond what was under cultivation in Fasli 1251," and in 1843 he insisted on the Malaiyālis being offered the first refusal of any land applied for by planters.

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than those applied for by Malaiyālis, were sold without any upset price, and title-deeds were given to the successful bidders, subject to an annual assessment of Re. 1 per acre. These Waste Land Rules cancelled the freehold rules of 1859, which, however, were replaced, under Board's circular, dated 3rd September 1863, by the redemption rules, which were applicable to lands both on the hills and in the plains. The survey of the coffee estates, begun some time before, was completed in 1864, and separate maps were prepared for them. The survey brought to light a considerable increase over the areas formerly entered in their pattas.

A new policy was introduced in 1899, when it was ordered that the assessment of lands sold under the Waste Land Rules on the Shevaroys should be "liable to periodical revision in the same manner as that on ordinary ryotwari land."[1] The pattas issued under these revised rules are known as "Z pattas." In view of the precarious state of the coffee industry, the assessment of Z patta lands, which in 1906 amounted to just over 250 acres, was not enhanced.[2]

Rubber.

In 1905, to encourage enterprise, it was conceded that "the assessment of land newly cultivated with rubber or tree cotton (including *caravonica*) will be remitted for three complete years: this concession will not be applicable to the case of a mixed crop part of which is in bearing."[3]

VILLAGE ESTABLISHMENT. Village Service.

The village establishment in the days of Read consisted nominally of 12 members, never more, sometimes less, viz., the Kavundan or Headman, the Karnam or Village Accountant, the Tōtti, the Nīrganti, the Panchāngi or Village Astrologer, the Blacksmith, the Carpenter, the Barber, the Dhoby, the Potter and the Kangāni, and the Panniyakkāran or Kāvalgār.[4]

Remuneration.

The village establishment was originally remunerated by the grant of land in inam and perquisites from the produce at harvest time. The several offices were hereditary. Tipu had, however, according to Read, attempted to break up this system by the substitution of money payments, the object being apparently to put an end to the hereditary principle.

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[1] Board's Standing Order No. 20 (16) and G.O. Nos. 873 and 873-A, Revenue, dated 29th December 1899.

[2] Board's Proceedings, Revenue Settlement, No. 29, dated 31st January 1906. The gross area of coffee estates on the Shevaroys in 1911 was 10,981 acres, exclusive of the "Z patta" lands, which covered just under 500 acres. The Kist on the former falls due on June 30th, and on the latter on April 15th, in each year.

[3] G.O. No. 983, dated 10th October 1905.

[4] The account which follows is taken from some notes by Captain Graham on the terms used by him in his monograph of village *mēras*.

VILLAGE ESTABLISHMENT.

Perquisites.

When Read took charge of the District, a most complex system of perquisites, variously known as *Mēras*, *Swatantrams*, *Rasums* or *Varatanas*, was in vogue. These perquisites usually took the form of deductions from the gross produce, and were regarded as fees for "civil, religious, judicial, municipal, rustic and even domestic service, likewise for alms to devotees and other privileged mendicants.[1]" The amount of these fees was purely a matter of local custom and the customs in no two villages were alike.

On the harvest field, the women engaged in reaping (*pennāl*), were allowed to keep what grain they could stow in the folds of their cloths, in addition to their money wages.[2] The chief perquisite, however, was that known in the Northern Divisions as *Arimēra*, and in the Central Division (Munro's) as *Binda Karch* when dealing with wet crops, and *Rāsi Karch* when dealing with dry crops. *Arimēra*[3] is the name given to all deductions which are made from grain in the ear and stalk, and the word *Binda* is the Marāthi for sheaf. This perquisite was divided among some or all of the twelve village office-bearers and servants, and a portion was also set apart for village deities. The next item usually given at the threshing floor in measured grain, was *Dharma Karch*, or charitable charges; Smith, Carpenter, Tōtti, Nīrganti Kangāni and the village gods usually had a claim to this, but the bulk of it went to holy beggars, and the Panchama servants of the village were sometimes given a share. The farm-labourer was entitled to *Dandakattu*, or such grain as was carried away by the wind along with the chaff during winnowing, and he could also claim the grain mixed with the sand or earth of the threshing floor, after the threshing was over (*Adi-Kalam*). The Tōtti could claim *Mudra Mannu* (seal-earth), or such grain as was mixed with the streaks of ashes he drew diagonally across the heap of threshed grain to prevent filching; he was also entitled to *Hari Rāsi*, or the grain mixed with earth left at the bottom of the heap. Before the heap was measured, a ryot placed on its summit a cone of cow-dung, with a few stalks of grass inserted, in honour of Vignēsvara. As the grain was measured, this offering sank gradually to the bottom, when all the grain adhering to it became the property of the ryot who made the offering.

All the above deductions were made before the division of produce between Government and ryot; but, after the claims of Government were satisfied, the ryot had still to pay a fixed or *Kāyam Mēra* from the produce remaining with him; this *Kāyam Mēra* was payable to Smith, Carpenter, Tōtti, Barber and Dhoby.

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[1] Read's report, para. 166, printed in S.D.M., Vol. I, p. 249.

[2] Known as *Madi-kadir*.

[3] Or *Arry-maira* as Capt. Graham spells it.

In villages where the revenue was payable in cash, the Government was unaffected by these perquisites; but when revenue took the form of a share of the gross produce, the Sarkar was of course the loser of a moiety of all perquisites except the *Kāyam Mēra*. Graham calculated that the deductions amounted to about 21¼ per cent. of the gross produce; MacLeod, after disallowing as unauthorised more than half the *rasums* shown by his Karnams in their accounts, estimated the proportion at between 6 and 17¾ per cent. in various parts of his Division.

The *rasum* system led to serious abuses on the part of Karnams and Tahsildars, who, unless carefully watched, appropriated large sums to private emolument and partial purposes, and the accountants in MacLeod's own Kachēri attempted to settle *rasums* on their friends.

Their abolition.

Read objected to *Swatantrams* on principle, and in his first *Kaul-nāmā* of 1792 he strictly forbade the levy by Patēls or renters of any "*Karch*" (charges) on behalf of either the village (*Grāma Karch*), the Government (*Darbar Karch*), charity (*Dharma Karch*), or the gods (*Dēvata Karch*). The prohibition of *douceurs* to Kachēri servants put a stop to *Darbar Karch*, and it was left to the ryots themselves to provide what they thought fit for the gods and for charity.[1]

Resumption of Inams—Read's Percentage System.

Read found that many of the Inams granted to village officers had been alienated to persons who had no claim to them, or to such as were unable to do the work required. All such Inams were ordered to be resumed in Fasli 1206 (1796-97), and Patēls and Karnams were to be paid instead a fixed allowance in the form of a deduction from the Land Revenue, calculated as a percentage of the *bēriz* of the village under their charge: the percentages varied on a sliding scale from Rs. 4-2-8 per cent. in a village whose *bēriz* was Rs. 35, to Rs. 1-7-4 per cent. in a village whose *bēriz* was Rs. 8,050.

Read's percentages remained the basis for calculating the salaries of village officers for many years to come, but the records are not clear as to how far his orders were carried out.

The introduction of the Permanent Settlement helped towards uniformity.

Innovations of Messrs. David and M. D. Cockburn.

In Fasli 1211 (1801-02) Mr. David Cockburn abolished Read's graduated percentages for Maniyagārs and Karnams in the Bāramahāl, and fixed their salaries at a percentage allowance on the yearly revenue of Rs. 2-4-0 for Karnams, and Rs. 1-12-0 for Maniyagārs. As Mittas reverted to *amāni*, the percentage system

[1] S.D.M., Vol. 1, p. 213.

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continued for Karnams and Maniyagārs, Read's graduated scale being followed in the Talaghāt and David Cockburn's fixed rates in the Bāramahāl and Bālāghāt. In Fasli 1236 (1826–27) Mr. M. D. Cockburn abolished Read's percentages in the Talaghāt also, and fixed the pay of Karnams and Maniyagārs at a percentage which the value of inams in Fasli 1121 bore to the *bēriz* of that year.

Mr. Puckle's Revision, 1877.

The system of remunerating village establishments by percentage deductions from collections continued till after the Settlement had been introduced.

Present Establishment.

After the introduction of Settlement Mr. Puckle's proposals for a revision of the establishments in settled villages, were brought into force in Fasli 1287 (1877–78). The number of Karnams was raised from 673 to 864, of Headmen from 1,232 to 2,010, of Talaiyāris and Vettiyāns[1] from 3,045 to 4,618. In a few large villages a separate Maniyagār was appointed to relieve the Village Headmen of collection work. Nīrgantis were altogether abolished, except for the Kāvēri Channels of Nāmakkal. The scale of pay and size of establishment were based on the accounts of Fasli 1285 (1875–76), the villages being graded in 17 classes. A Karnam's pay ranged downwards from Rs. 10 to Rs. 3; a Headman's from Rs. 7 to Rs. 2; a Maniyagār's from Rs. 5 to Rs. 3; a Talaiyāri's or Vettiyān's from Rs. 3 to Re. 1.[2] The total cost of the establishment amounted to Rs. 2,26,500.[3] In Fasli 1289 (1879-80) the establishments of unsettled villages were revised by Mr. Longley. The establishments are shortly to be revised on the basis of the Resettlement Accounts.

INAMS. Under Indian Rule.

A full account of the Inams of Salem District would fill several volumes, and many an interesting item of forgotten history lies buried in the conditions of their grant.

Achyuta Rāya, the Jagadēva Rāya family, and Dodda Krishna Rāja of Mysore were especially liberal in their grants of land on favourable tenures. During the disturbed period preceding the usurpation of Haidar Ali, when the District was no man's land, grants were made by Abdul Rassul Khān, Nawāb of Cuddapah, by the Nawāb of Arcot, by the Peshwas Bālāji and Bāji Rao.

[1] *Talaiyāri* is a Tamil term, and is used in the Southern Taluks. *Totti*, or *Tōti*, is a Telugu word, and persists in the Northern Taluks. *Talaiyāris* and *Tōttis* are almost invariably Panchamas, usually Pariahs. Similarly, *Vettiyān* is Tamil and *Uddāri* Telugu, the former being preferred in the north and the latter in the south. The terms *Kōl-kāran* and *Tandal-kāran* are also used in the south. *Vettiyāns* and *Uddāris* are usually caste men; in rare cases, where caste men are not available, Panchamas are employed.

[2] The great majority of the munsifs of the Bālāghāt and Bāramahāl received only Rs. 2. Talaiyāris and Vettiyāns in the Talaghāt usually received only Rs. 2, and elsewhere only Re. 1.

[3] Vide G.O. No. 1584, dated 28th April 1877.

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Nothing is more remarkable than the readiness with which people give away what does not belong to them.

Tipu's reign is chiefly embalmed in native memory by his having resumed all favourable tenures, except Dēvadāyam and Brahmadāyam. He seems, however, to have made partial restitution.

Classification and treatment.

Inams are ordinarily distinguished as (A) Inam Villages and (B) Minor Inams.

A. Inam Villages.

Inam villages are usually either Shrōtriyams or Jāghīrs. A Shrōtriyam is a village granted to Brahmans on a favourable tenure.[1] A Jāghīr is a land granted as a reward for past services to the State, and formerly it implied that the grant was a sort of retaining fee for services, generally of a military kind, to be rendered during tenure. The term Jāghīr is not common in Salem District, being usually associated with Muhammadan rule. Shrōtriyam villages on the other hand, are very common, and most of the 60,000 or so acres of Inam villages in the District fall[2] under this class.

When Read and his Assistants came to investigate the tenures of Inam villages, they found them to be of the following three descriptions:—

(1) Agrahārams the tenure of which was supported by *sanads*. These villages were either rent-free (*Sarva-Māniyam*) or subject to the payment of a favourable quit-rent (*Jōdi*).[3]

[1] *Shrōtriyams* are otherwise called *Agrahārams*. *Brahmadāyam* is a term applied to all Inams held by Brahmans for their personal benefit, vide *infra* p. 54 *s.v.* Bhattavarti.

[2] The Inam Commissioner (Proceedings No. 356, dated 26th July 1861) gives the following figures for the District.—

Description.	In amāni estates.	In mittas.	In pālaiyams.	Total.
Sarva-Māniyams	62	27	23	112
Jodigai villages	26	6	55	87
Share villages	74	34	...	108
Jāghirs	16	...	...	16

[3] "Quit-rents" Read defines as "such portions of the full rent paid by the cultivators of the soil as were originally reserved by Government, when it granted away those villages and lands, or such as have been since demanded from the incumbents. The rents originally demanded were supposed to leave sufficient portions of the full rent for the intended purposes, whether for defraying the expenses of cultivation, revenue or police, religious or charitable establishments." Tipu's policy was to charge *jodigai* in all Inams as a condition of their recognition.

(2) Agrahārams which had been resumed by Tipu, and afterwards restored in portions under the name of *Ardha-Māniyams* ("half-inams").

(3) Agrahārams nominally resumed by Tipu, but enjoyed at a light assessment with the connivance of his officers.

Read made no change in tenures under which he found villages of the first and second of the above classes to be held. With regard to the third class, he proposed either to restore the villages to the Inamdars on a *jōdi* equal to one-third of their value, or to allow them a share (generally one-third or *trishvēkam*[1]) of the collections of the villages, and take them under Sarkār management. The latter alternative was usually preferred, as the *jōdi* was estimated with reference to waste, as well as occupied lands, and was therefore high. Such was the origin of the "share villages," similar in type to the "Hissa Shrōtriyams" of Bellary. Read's policy was followed up by Mr. David Cockburn, and some modifications were made by Mr. Hargrave, the tendency being to substitute *trishvēkam* for *jōdigai* tenure.

Inam Settlement.

The tenures, shares and quit-rents so fixed continued in force till the Inam Settlement of 1862 66. The Inam Commissioner, as far as possible, restored the "share villages" to the proprietors on a "commuted *jōdi*, fixed with reference to the past collections of Government and the prospects of future improvement."[2] When the Inamdars were unable to take up the management of the estates, their interest in them was "commuted into an equivalent extent of inam land," and the villages were entirely assumed by Government. The tenures of Sarva-Māniyams, Jōdigai Inams and "Share villages" were alike enfranchised,[3] subject to the payment of quit-rents based on a proportion, varying from one-sixteenth to three-eighths, of the estimated full assessment. In the cases of villages, shares in which had reverted to Government from failure of heirs or other causes, the full value of such shares was added to the quit-rent. The commutation of share villages in Mittas was subject to the consent of the Mittadars, and where such consent was refused, a *trishvēkam* tenure was brought under

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[1] In some villages the shares allowed to the inamdars were one-fourth one-fifth, one-sixth, and two-fifths.

[2] Bellary Proceedings, paragraph 16, from Inam Commissioner to Government, dated 28th January 1861.

[3] "Agrahārams are supposed to be alienable property, but they have not been so practically treated in this District, and their original titles are too defective to entitle them to be regarded as already freeholds in their nature" (*Inam Commissioner's Report*).

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the rules of enfranchisement.[1] Service Jāghīrs given for a limited number of generations were enfranchised on one-fourth or half quit-rent, according as one or more lives yet remained. The so called Jāghīrs of the Kalrāyans were altogether exceptional, and they have been exceptionally treated.[2] Inams resumed by Government are known in the revenue jargon of the District as *Japti* Inams, and Inams that have not been resumed as *Jāri* Inams. *Ayilwār* Inams are Inams granted by Poligārs or Mittadars subsequent to the grant of their original *sanad* by the Company. Poligārs and Mittadars sometimes rent out certain villages on permanent leases, more or less favourable to the lessees, and such villages are called *Isārā* villages.

B. Minor Inams. (1) Personal.

Minor Inams may be roughly classed into Personal and Service, though many Inams, originally granted for the performance of service, have come to be treated as personal grants. It is estimated that nearly Rs. 84,000 of revenue have been alienated on those personal grants. The most numerous are the *Bhattavarti* Inams, or personal grants to Brahmans, which account for the alienation of over Rs. 70,000; some Rs. 7,500 have been alienated under the head of *khairate* or charity, and about Rs. 1,100 as *Vēda-vritti* Inams for reading the Vēdas. Among the minor head are *Hakima* (physicians), *Jetti* (wrestlers), *Dombara* (acrobat), *Batra* (village bard), *Kanchini* (dancing girl), *Vēdar* (huntsman), *Garudi* (conjuror), *Kūttādi* (dancer), *Halalkar* (scavenger), *Panasavar* (trumpeter), *Erudu-katti* (bull-baiter) Inams. Revenue to the extent of Rs. 1,800 odd, mostly in the Bāramahāl and Bālāghāt, has been alienated in *Kōta-kodigē* Inams for building forts, and nearly Rs. 1,000 as *Rakta-kodigē*, or "Blood Fiefs," to the heirs of warriors slain in battle. In the Bālāghāt Pālaiyams there are many *Umbilikkai* Inams, which were originally granted to settlements of Kurubas or Bēdars as Military fiefs, the duty of the Inamdars being to guard the ghats from robbers and raiders.[3]

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[1] *Trishvēkam* tenure still exists in 16 villages of Āttur Taluk, viz., Tirumalanāma-samudram, Chinnama-samudram, Errama-samudram, Kottambādi, Mettupālaiyam, Ōdaiyattūr, Nāvalūr, Tidāvūr, Ettāppūr, Puttra-Kavundan-pālaiyam, Agrahāra-Vālappādi, Ōlaippādi, Vīra-Kavundanūr, Aratti-Agrahāram, Siliyampatti and Ānaiyāmpatti. The whole of the revenue of those villages is remitted to the Taluk Treasury, and one-third of the amount is disbursed by the Tahsildar to the Trishvēkamdars. The total deductions on account of *Trishvēkams* and *Tasdik* in Āttūr Taluk is Rs. 20,788 odd.

[2] Vide p. 302 *s.v.* Kalrāyans.

[3] *Umbilikkai* means generally "land granted for the performance of services" and the word survives in many place names (e.g., Umbilikkai-Māramangalam, in Ōmalūr Taluk), though the service for which the grant was made is long forgotten.

(2) Service Inams.

Read's resumption of Village Officers Inams has already been referred to (p. 50). Of the Village Menials' Inams in Government villages, those of Shroff, Tandalkār, Tōtti, and Kāvalgār have since been treated as personal grants, and enfranchised, the services being otherwise provided for by fixed cash payments; those in Mittas and Inam villages have been enfranchised at quit-rents equal to the full assessment of the lands, subject to revision at periodic resettlements. Similar treatment is being accorded to Nīrganti Inams in Government villages, and to Village Artizans' Inams, the services of which are no longer performed or required.

The Religious or *Dēvadāyam* Inams, belonging to the larger religious institutions, were resumed in the early years of British administration, and in lieu thereof, fixed cash allowances, known locally as *tasdik*, are paid by the village officers out of their revenue collections, directly to the *Dēvastānam* Committees concerned. The religious institutions of Salem District are by no means richly endowed, as the marginal statement of *tasdik* allowances shows. Inams belonging to the smaller shrines have been confirmed by the Inam Commissioner for their support. *Nandavanam* Inams (for the upkeep of flower-gardens), are now under investigation, those devoted to religious institutions being treated as *Dēvadāyam*, and those enjoyed by village communities as *Dharmadāyam* or Charitable Inams. Under the head of *Dharmadāyam* come village topes, and land endowments for the upkeep of choultries, which continue to be enjoyed rent-free, so long as their proceeds are devoted to the purpose for which they were granted.

Taluk.	Tasdik. RS.	A.	P.
Salem	6,955	11	4
Omalūr	4,617	3	5
Tiruchengōdu . .	7,382	2	0
Āttūr	8,853	3	10
Krishnagiri ...	2,704	6	8
Dharmapuri ...	4,057	7	8
Uttankarai ...	3,387	13	0
Hosūr	5,606	0	3

Dasabandham Inams, or land held on favourable tenure for the construction or maintenance of tanks, are confined to the Bāramahāl and Bālāghāt. In the Bālāghāt they are called *Kodigē-Māniyams*. The word *Dasabandham* implies that one-tenth of the income derived from the work is set apart for this purpose. It appears, however, that the early practice was to grant one-fourth of the wet land under the tank, when new works were to be constructed, and a fifth, sixth or eighth, when old sources had to be repaired or maintained. In Mr. Orr's Collectorate (1829-38) it became the practice to pay the Dasabandhamdar, in cash, one-fourth of the revenue under the tank, and in a few cases such cash deductions from the *bēriz* are paid annually to the Inamdars in addition to the value of the Inam, to make up one-fourth the

CHAP. XI. INAMS.

revenue derived from the *āyakat*. The system of entrusting Ināmdars with the upkeep of irrigation works proved a failure, and in 1844 it was ordered that no more grants of this nature should be made. *Dasabandham* tenures were confirmed at the Inam Settlement, and the Inamdars are allowed a share in the water-rate levied on land irrigated in excess of the registered *āyakat*.

Area.

The total area under Inam in Salem District is 127,333 acres, and the quit-rent payable Rs. 52,110. The largest areas under these privileged tenures are in Dharmapuri and Tiruchengōdu. The area covered by Minor Inams is highest in Hosūr.

Taluk.	Inam Villages.		Minor Inams.		Year of Settlement.
	Area.	Quit-rent.	Area.	Quit-rent.	
	ACS	RS.	ACS	RS.	
Salem	6,662	8,524	5,868	2,235	1862-64
Ōmalūr	1,299	1,448	4,822	1,102	1862-64
Tiruchengōdu ...	17,677	2,223	7,017	2,768	1863-64
Āttūr	4,486	3,461	2,653	2,521	1864-65
Krishnagiri .	8,934	2,785	8,975	2,870	1862-63
Dharmapuri ..	2,922	2,657	13,683	2,905	1863-64
Ūttankarai... ...	934	...	4,553	961	1862-63
Hosūr	6,603	11,919	18,845	3,731	1862-66

Sukhavāsi.

No account of privileged tenures would be complete without mention of *sukhavāsi* remissions, or concessions, in the form of reduced assessments, allowed to Brahmans, Muhammadans and other landholders, whose social status forbade their engaging personally in agricultural operations. The word *sukhavāsi* means literally " one who lives at his ease." The concessions were perpetuated by Read, and were only finally abolished with the introduction of Mr. Brett's *Taram Kammi* (Fasli 1269 = A.D. 1859-60).

Rented Villages.

Four villages [1] forming part of Kadattūr Mitta, bought in by Government in 1883, were at that time held on a permanent lease granted by the Mittadar. On their resumption, the leases were recognised, and the lessees were "treated as holders of land under

[1] Puliyan-kurichi, Mōttān-kurichi, Rēgada-halli and Sillāra-halli—vide B.Ps. Nos. 554 of 4th March 1886, 5376 of 19th July 1886, and 327 L.R. of 31st October 1900.

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Government on fixed assessment." Under this tenure they still continue.

Read spread the kists over ten months of the year, beginning with the Telugu month of *Bhādrapadamu* (August-September), and ending with *Jyēshtamu* (May-June), the percentage payable in the several instalments being 4, 4, 12, 24, 24, 10, 10, 4, 4, and 4. This arrangement did not last long, and the *kistbandi* underwent several fluctuations. In Fasli [1] 1286 (1876-77) the kists were reduced to six, and the practice was made uniform throughout the District for both ryotwari villages and mittas, four annas being paid in January and February, and two annas in November, December, March and April.[2] In Fasli 1298 (1888-89) in ryotwari villages the kists were further reduced to four equal instalments, payable in December, January, February and March. In Fasli 1316 (1906-07) the December kist was abolished, on the ground that it forced the ryots to mortgage their standing crops, and an April kist took its place.[3]

ADMINISTRATIVE CHARGES. Under Read.

Captain Read divided the District into 36 taluks, distributed as follows:—

A. Northern Division, Captain Graham, Head-quarters, Krishnagiri.

1. Krishnagiri.	6. Kallāvi.	11. Kāvēri-pattnam.
2. Jagadēvi.	7. Mattūr.	12. Javādi.
3. Mahārāja-gadai.	8. Singārapet.	13. Kangundi.
4. Vāniyambādi.	9 Rāya-kōta.	14 Tiruppattūr.
5. Pārānda-palli.	10. Vīrabadradrug.	

B. Centre Division, Captain Munro, Head-quarters, Dharmapuri.

1. Sankaridrug.	5. Nangavalli.	9. Dharmapuri.
2. Tiruchengōdu.	6. Ōmalūr.	10. Pennāgaram.
3. Edappādi.	7. Tenkarai-kōttai.	11. Adaman-kōttai.
4. Malla-samudram.	8. Harūr.	12. Morappūr.

C. Southern Division, Captain MacLeod, Head-quarters, Salem.

1. Salem.	5. Rāsipuram.	8. Kāttuputtūr.
2. Chennagiri.	6. Anantagiri.	9. Nāmakkal.
3. Bēlūr.	7. Vīraganūr.	10. Paramati.
4 Sēnda-mangalam.		

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[1] The Fasli year began on July 13th till Mr. Orr's Collectorate, when the initial date was altered to July 12th. The present reckoning from July 1st was introduced in Fasli 1265 (1855-56).

[2] B.P. No. 1653, dated 28th June 1876.

[3] B.P. Nos 88 of 13th February 1906 and 869 of 9th October 1906. For the Kists on coffee lands, see p. 48, note.

CHAP. XI. ADMINISTRATIVE CHARGES.

In 1796–97 (F. 1206) the taluks were reduced to 25, those of Kallāvi, Mattūr, Singārapet, Rāya-kōta, Kāvēri-patnam, Adaman-kōttai, Javādi, Malla-samudram, Harūr, and Morappūr being abolished, and new taluks created at Kunnattūr, Kambaya-nallūr, and Mallappādi.

Permanent Settlement.

From 1799 to 1820 is a period of kaleidoscopic changes in administrative charges. When Read resigned, Government abolished the office of Superintendent, and the District was split into two—

(1) Captain MacLeod was placed in charge of a Collectorate consisting of the Talaghāt taluks of Salem, together with the eastern portion of what is now the District of Coimbatore. His Head-quarters were at Salem.

(2) To Captain Graham was allotted the Baramahāl, with the newly Ceded tracts above the ghats, including Venkatagiri-kōta. His Head-quarters were at Krishnagiri.

The Bālāghāt was divided, on its cession, into the five taluks of Hosūr, Denkani-kōta, Kola-mangalam, Venkatagiri-kōta and Ālambādi, besides the Pālaiyams of Bāgalūr, Sūlagiri, and Ankusagiri.

The above territorial arrangements continued till September 1801, when, on the transfer of Major MacLeod to Malabar, and of Major Graham to South Arcot, the Krishnagiri or Bāramahāl Division, together with the taluks lying north and east of the Kāvēri which constituted the Talaghāt Division, were formed into one district under Mr. David Cockburn as Collector. Kāttu-puttūr, Kangundi and Venkatagiri-kōta were included in this re-formed District.

The changes consequent on the introduction of the Permanent Settlement between 1803 and 1808 have already been noticed (pp. 13, 14 *supra*). The District limits as constituted in 1808 continued unchanged till 1910, with the exception of the transfer of Kāttuputtūr to Trichinopoly in 1851–52 (F. 1261) and of portions of the Javādi Hills to the adjacent districts in 1885.[1]

During Mr. Hargrave's Collectorate the taluks were repeatedly shuffled, and at the time of his relief in 1820 they numbered only 11. It is significant that this period of frequent changes is synchronous with Narasa Ayyar's gigantic frauds.

In 1821–22 (Fasli 1231), the 11 taluks (including Mallap-pādi, which was under an Amin instead of a Tahsildar) were

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[1] Vide B.P. No. 2681, Forest 517, dated 19th September 1885. There have also been a few other minor variations in Tiruppattūr Taluk.

made into 15, and this arrangement remained unaltered till 1860.[1]

Head-quarters.

In 1808 Mr. Hargrave moved his Head-quarters from Salem to Dharmapuri, and opened a District Treasury at the latter place, though the treasury already existing at Salem was allowed to continue. When Mr. Cockburn relieved Mr. Hargrave in 1820, he re-transferred the District Head-quarters to Salem, owing to the malversation which had taken place in the treasury at the latter station, and one of his first acts was to amalgamate the treasury at Dharmapuri with that at Salem. Mr. Orr, in 1830, again moved the District Head-quarters from Salem to Dharmapuri, and two years later transferred it to Hosūr, where it remained till 1860.

Mr. Pelly's Scheme, 1860.

The year 1860 was a year of revolution in the position of the Collector. He had already been relieved of his control of the Post Office in 1854, of Public Works in July, 1857, and of Forest Conservancy in 1858. In 1859 an Act was passed for the organization of a Police Force, and its introduction involved radical changes in district administration. The Tahsildars being relieved of all police duties, which had hitherto formed a considerable portion of their work, Government considered that their number might be reduced. Government were further of opinion that the revenue establishments of the several districts should be organized on a uniform scale. A scheme was drawn up by Mr. C. Pelly, who was placed on special duty for the purpose, under which the number of taluks was reduced from 14 to 9,[2] the Tahsildars were created Magistrates, and 6 Deputy Tahsildars [3] were appointed to relieve them of some of their duties. A Deputy Collector was posted to the District, with powers equal to those of an Assistant Collector, and the Divisional charges were completely revised.

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[1] Distribution of Taluks in Fasli 1231 (1821–22)—

Talaghát.	*Báramahál.*	*Bálághát.*
Salem.	Dharmapuri.	Hosūr.
Āttūr.	Krishnagiri.	Denkani-kōta.
Ōmalūr.	Tiruppattūr.	
Rāsipuram.	Tenkarai-kōttai.	
Sankagiri.	Mallappādi.	
Tiruchengōdu.		
Paramati.		
Nāmakkal.		

[2] Salem and Āttūr, under the Collector, with Head-quarters at Salem; Nāmakkal and Tiruchengōdu, under the General Charge Deputy Collector, with Head-quarters at Nāmakkal; Hosūr, Krishnagiri and Dharmapuri, under the Sub-Collector, with Head-quarters at Hosūr; and Tiruppattūr and Ūttankarai, under the Head Assistant Collector, with Head-quarters at Tiruppattūr.

[3] Ōmalūr, Rasipuram, Sankagiri, Denkani-kōta, Pennāgaram, and Vāniyambādi.

CHAP. XI. ADMINISTRATIVE CHANGES.

The above arrangements continued till 1910, additional Deputy Tahsildars being appointed for Yercaud[1] in November, 1862, and for Harūr in 1865. In 1888 an additional Deputy Collector was appointed to relieve the Collector of the direct charge of the Salem Division.[2] A third Deputy Collector had meanwhile been placed in charge of treasury work.

Sir W. Meyer's Scheme.

In 1910, a new scheme came into force, formulated by Sir William Meyer, by which the Taluk of Tiruppattūr was transferred to the newly formed District of North Arcot; Nāmakkal, with the exception of 12 villages, was annexed to Trichinopoly; and a new Taluk of Ōmalūr was formed, consisting of the two Firkas[3] hitherto under the Ōmalūr Deputy Tahsildar, with 29 villages from the Salem Tahsildar's direct charge, the reduced Taluk of Salem including the 12 villages transferred from Nāmakkal, and 13 villages from the south-eastern corner of Tiruchengōdu. The Divisional charges also underwent revision as follows:—

Divisions.	Taluks.	Area in square miles.	Total.
Hosūr (Civilian)	Hosūr	1,216·94	1,873·26
	Krishnagiri ...	656·32	
Dharmapuri (Deputy Collector).	Dharmapuri ...	943·17	1,853·59
	Ūttankarai ...	910·42	
Salem (Deputy Collector) ...	Salem	722·61	1,563·44
	Āttūr	840·83	
Sankagiri (Deputy Collector)	Ōmalūr	405·71	1,009·51
	Tiruchengōdu ..	603·80	

[1] The Deputy Tahsildar of the Shevaroy Hills draws Rs. 120 *plus* Rs. 30 hill allowance. It was proposed by Mr. Longley in 1873, that the Shevaroy Hills should be constituted a separate taluk. Up to 1871 the Deputy Tahsildar had only the coffee cultivation to look after, the Malaiyāli revenue being attended to by the Tahsildar of Salem. This arrangement was found inconvenient, and the Deputy Tahsildar was given charge of the whole revenue work in addition to the care of a new Sub-Treasury and Jungle Conservancy. Mr. Longley's proposal was not approved.

[2] Usually called the Head-quarters Deputy Collector, vide B.P. No. 1740, dated 15th March 1888.

[3] A Firka is a Revenue Inspector's charge.

APPENDIX A (see p. 10).

CHAP. XI. READ'S SETTLEMENT.

"An equal division of the gross produce between the ryots and the Government being the custom all over India, half the produce was taken in these districts as the basis of assessment.

Mâmûl deductions.

"Previous to the division of the crops, there are commonly certain deductions made from the gross produce before and after threshing, also before and after measurement, as fees for civil, religious, judicial, municipal, rustic, and even domestic services, likewise for alms to devotees and other privileged mendicants. Originating wholly in local custom, these deductions are regulated differently in every two villages, upon the land, the produce, or ploughs. Part of them being public, and part of them private charges, they may be considered as no material deduction from the Government or ryot's share.

Rents in kind.

"Rents in kind are most common where money is scarce, but in countries where that cause is removed, they may be necessarily continued from the precariousness of the crops. The ryots prefer rents in kind when grain is cheap, and Amildars (Revenue Officers) prefer them when grain is dear, as the ryot's share of the crop is a variable proportion of the produce in specie, in proportion to the market price. As rents in kind are usual in districts contiguous to others that pay in money, custom appears to be the only reason for their being continued.

Customary shares or *vâram*.

"The equal division of the crops being only a general rule, that applied to the dry, and in part to the wet lands, it was necessarily modified according to the labour, expense, and other circumstances of cultivation, in the division of wet crops generally. Both the farmers and their tenants being perfectly acquainted with these circumstances, the requisite modifications in regulating their respective shares were consequently made with the same facility as bargains commonly are. These circumstances were of course extremely various, but the labour and expense of cultivating wet lands, depending much on situation, determined in great measure the farmer's and tenant's shares, which, as may be supposed, have in time consolidated into customary shares, or rents in kind for lands of every description.

Special concessions.

"The customary shares are exacted (where rents are in kind) from ryots who cultivate in their own villages, and take lands into cultivation early in the year or before the season for sowing the principal grains is over; but more favourable terms are granted to such as take lands into cultivation after that, as then they can only cultivate horse-gram or other grains of little value. More favourable terms are likewise granted to ryots who cultivate land in villages distant from their own, also to Brahmans, Musalmans and others who turn farmers, and cannot on account of their religious tenets or condition in life hold the plough themselves, which oblige them to employ the Sudras, or the cultivating class of inhabitants. Remissions are likewise granted to all who will cultivate fallow and waste lands.

Shares classified.

"Such being the origin and progress of private assessment, it became necessary where the Government settlements were made in kind with Sudras or cultivators of the soil, to ascertain and register those shares together with the quantities of land of each description cultivated; and as these shares varied with the produce, and expense of cultivation, it became necessary to reduce them to a few classes determined by evident marks of distinction arising from the circumstances of cultivation."

CHAP. XI. READ'S SETTLEMENT.

Three classes of ryots. Concessions for waste.

"The several descriptions of farmers paid the subjoined proportions of the above shares:—

(1) "*Ulkudi*, or resident ryots who farmed lands in time for the great crops, the full shares or rates.

(2) "*Parakudi*, or ryots who farmed land in neighbouring villages, nine-tenths.

(3) "Strangers, Brahmans, and Musalmans, four-fifths.

"The full rent being charged for arable (cultivated) lands only, the following proportions were exacted from waste or fallow lands. Such lands as had lain ten years in fallow, paid nothing the first, half the customary rents the second, and full rent the third year. Barren, mountainous, or rocky lands paid nothing the first year, a quarter of the usual rent the second, half the third, and full rent the fourth year. Ruinous villages were given upon an annually increasing assessment for three years, and after that they paid the full rents.

Guttagai in lieu of *váram*.

"All these shares or rates being entered in the records, they were considered the limits of the Government demand upon the ryots, and were used in forming the annual settlement. While this practice obtained, it was optional to make the settlements in *guttagai*, that is, for fixed quantities, in lieu of the shares prescribed for the several descriptions of land.

Money rents.

"The money rents of land being in lieu of the shares in kind paid by the cultivating tenants to their immediate superiors or lessees, it is consequently denominated after them 'Sudras' *tirvai*'.

Commutation of rents in kind.

"The regulating these rents, when demanded for the crops, is but another step in the progress of assessment, as it only requires the putting a valuation on the Government share of the produce. The easiest method it appears is to require the current price, or that which may be supposed the ryot can procure, for the Government share ascertained by actual measurement, because that leaves no question as to the quantity, or the valuation; but this is only practicable between farmers and their tenants. Another method, where it has been the practice to give fixed quantities in rents in kind, is to put a valuation on them. The most difficult way is to estimate the Government share from the nature of the soil, and to value that share by the ordinary price of grain in the country, because that leaves room for litigation in respect to quantity, the kinds that may be grown, and their estimated equivalents. I understand that, where rents in kind are thus commuted for money rents, as in the Carnatic, it is usually done at the beginning of the agricultural year, or during the ploughing season, by stipulating rates for specific quantities of land growing different products. This is done either by demanding particular rates for every acre growing each kind of grain, or for such as grow certain classes. The latter is far the most general mode, all the dry products being reduced into four classes, and the wet into one, a certain proportion of what is called the full rent being demanded for all the kinds according to their class as under.

Classification of crops.

"The first class, of dry grain, called *Muzu-vási*,[1] from its paying the full-rent, comprehends ragi, kambu, cholam, wheat, and indigo; the second '*Mukkálvási*' from its paying three-quarters of the full rent, includes Bengal gram and cotton; the third '*Araivási*', or half rent, contains samai, varagu and tenai; and the fourth class '*Kálvási*', or quarter rent, consists of gingelly oil-seed, lamp oil-seed, horse-gram, black-gram, dhall and other pulses. The rents of every two districts are different, varying as I am told from a pagoda to half a pagoda per *káni*. Wet lands are very seldom or ever settled on money rates, owing to the fluctuation in their annual produce greatly exceeding that of the dry crops. It is evident that where the crops are assessed, the lands must necessarily be measured every year to ascertain the assessment of fields,

[1] Probably an error for Mulu-vási, முழு = whole; *mukkál* = three-fourths; *arai* = half; *kál* = quarter.

as the assessment must change with the crop and the area cultivated with any particular class of crop.

"The same mode must have anciently obtained in the Bāramahāl, but, in process of time, the assessment of the crops became fixed upon the land, by the enaction of certain rates for lands usually appropriated to the culture of the above-mentioned four classes of products; and hence the four *tarams*, or descriptions of land, both dry and wet, which composed the scale of assessment of a village. Every village had its own scale of assessment, and the rates of every two villages differed from one another, according to the properties of the soil, and other circumstances of cultivation. This reduced the annual investigations of Government (when they were carried so far) to the occupancy of the land. The ascertaining that with exactness likewise required a land measurement, but according to tradition more than an estimate by the eye was never attempted, except in the case of inam lands which were always measured when granted away. These estimates, but more generally the accounts showing the proportion of each class occupied in every village, constituted the ground work of the annual settlement.

Assessment transferred from crop to land.

"An equal division of the crops between the ryot and the Government, or his immediate lessee, exclusive of certain perquisites to village servants, was adopted as the basis of valuation by the survey.

The half share basis.

"The gradations of fertility in land being infinite, and various in every field or lot of fields, it was not possible to distinguish and to value every particular spot; therefore the valuation was made on the average of soils.

Average outturn.

"The usual crops being classed as field and garden produce (the latter requiring frequent changes of situation, and the former consisting of several kinds, which require a constant succession of crops), it became necessary to estimate the quantity of the field produce everywhere by the average of their kinds.

"The quantity of the different kinds of produce which the soil yields in plentiful years affording more, and its quantity in years of scarcity less, than sufficient for the cultivator's share, it was necessary to estimate the full crop, and to make a deduction therefrom to reduce it to the average quantity. According to enquiries the average yield on dry land ought to be about 69 per cent. and that on wet lands about 84 per cent. of the full crop.

Vicissitudes of season.

"As money rents or the equivalent of those quantities (of grain) were desired, and as prices were constantly varying, the valuation was made on the average prices of kinds. That of the dry was found by investigation to be about 15¼ kantiraya fanams (Rs. 4-7-2), and that of the wet to be 16 such fanams (Rs. 4-10-8) per candy.

Commutation rates.

"The assessment being framed with as much attention as possible to all these averages, and compared with those made by the common rules, it was found that the latter amounted to 63 per cent. of the dry, and to 40 per cent. of the wet crops, in place of half, as universally supposed; because, the true proportions of money rents to the whole produce depends on the prices at which the Government shares are calculated, and lower prices had always been used in such estimates.

Determination of Government share one-third dry, two-fifths wet.

"The proportions of the produce being thus fixed on for rents in every situation, when applied to specific quantities of land they produced very different rates, according to the properties of the soil, and consequent quantity of the produce. These rules serving to ascertain the intrinsic value of land, others became necessary to modify them for the condition of the occupants.

"Men and cattle being able to perform only a certain quantity of work in a given time, a single plough, or a man and two bullocks, can only cultivate a certain quantity of land. Some land is so fertile that an acre will yield support to the cultivator to keep up his stock and afford a rent. Other land is so sterile that all a man could cultivate would not yield so much.

Proportionate cost of cultivation.

CHAP. XI.
READ'S SETTLEMENT.

"These circumstances render it necessary to make some deductions from, or additions to, the rates which the averages give in very rich and poor lands.

Markets.

"The proximity or distance of lands, in respect to market towns, being favourable or unfavourable for the sale of produce, and those close to great roads being subject to the depredations of thieves and cattle, some increase or decrease of the rates which the averages would give, is necessary in those situations.

Adjustment of rates.

"The valuation of a field, or farm, was made with regard to all those rates, or considerations, in order to ascertain the rent actually paid by the ryot, or (when there was reason to suppose he was over or under assessed) what he ought to pay, according to the value of land in the neighbourhood. The next step was to compare this valuation with the rent paid in the preceding year, and that which the ryot offered in the current year. If the valuation, the former rent, and the demand were nearly the same, the medium was deemed the fair assessment. If the former rent and demand were above the valuation, and the ryot rich, the assessment was raised; if the ryot was poor, it was lowered. If the former rent and demand were below the valuation, and the ryot poor, they were admitted as the fair assessment. If the valuation, the former rent, and the demand, all differed, the medium was taken, and modified in all cases to the ability of the ryot.

Practical application.

"The process of valuation may seem very intricate, from its depending on so many rules, and some of them being so occult that it is not possible to determine their real quantity or value; and it is so difficult, that were the same person employed to survey any particular spot at two periods sufficiently distant for him to forget particulars, his second probably would not come within 10 per cent of his first valuation. One example, however, in dry land, and one in wet, will show the facility with which the said rules have been applied in practice.

"The judgment formed of the properties of soil composing the field, or lot of fields surveyed, and consequently of the quantity they will produce, must depend on the skill of the surveyor, who determines degrees of fertility by comparison with equal quantities of other lands. If there be no crop or stubble on the ground, to show what kinds of grain are grown in such a field, or if there is no person present to inform him, the surveyor must determine its class, for grounds are generally classed as before mentioned according to the kinds for whose culture they are fitted. Let it be supposed that a surveyor has determined, from information acquired on the spot, or from his knowledge of soils, that a particular field of dry grain is fit for the culture of the following kinds, and that it will yield per acre 560 measures of ragi, or 400 measures of kambu.

"The gross average yield per acre is thus 432 Madras measures; deducting 31½ per cent for unfavourable seasons, the average net yield is 297 Madras measures, which, valued at Rs. 4-7-2 per candy of 144 Madras measures, is worth Rs. 9-2-9. The ryot's share at 68 per cent. amounts to Rs. 6-3-10; and the Government share at 32 per cent. to Rs. 2-14-11.

"Suppose a surveyor wishes to determine by the same means the value of a wet field, supplied by a tank without assistance from wells, and that consequently it yields in plentiful years 1,152 Madras measures; deducting 18¾ per cent for unfavourable seasons, the net yield is 936 Madras measures, which, valued at the average price of Rs. 4-10-8 per candy, is Rs. 30-5-4. The ryot's share at 62½ per cent is Rs. 18-15-4, and the Government share at 37½ per cent is Rs. 11-6-0."

Grain values.

The magnitude of the work requiring every possible abridgment of labour, a table of rates for every gradation of soil was prepared for the use of the surveyors.

"As this table precludes the occasion for calculations, it reduces the necessary qualifications of a surveyor to a knowledge of the soil, and the discrimination of situations.

"The modification of the rates thus prescribed, according to the circumstances of the land and the cultivator, is from necessity discretionary, and the final adjustment of them by comparison with former rent and actual demand, though expressible in figures, must likewise be the result of accommodation and attention to the ryot's ability."

NOTE ON PRICKLY PEAR.

Strenuous efforts were made by Read and his Assistants to encourage the cultivation of Prickly Pear (*Opuntia Dillenii*) in Salem District with a view to developing an industry in cochineal. Instructions to this end were issued to Read by the Board of Revenue early in March, 1796, and Dr. Andrew Berry was appointed "Superintendent of the Honourable Company's Nopalry." In his Proclamation of November 15, 1796, (see pages 6, 7), the following concessions were granted in favour of those who cultivated certain special products.

"The Company being desirous to introduce the manufacture of silk and other valuable productions, only one-sixteenth of the ordinary rates of *tirva* will be required for lands growing the mulberry, the Mauritius cotton, the *Opuntia*, black pepper, coffee, cinnamon, cardamoms, sandal and other exotic plants for the first seven years, and after that only half of these rates while they continue to grow them."

By the end of the year MacLeod reported the establishment of nurseries in the Kasba of each Amildāri for "the purpose of furnishing plants for the rest of the districts." Munro ordered 50,000 plants to be planted in different villages, but could not "prevail on any of the inhabitants to make plantations of it." He "put down a few thousand plants" himself. "I feel a pleasure" wrote Graham to Read, in January, 1797, "in intimating that, exclusive of what the Tahsildars have put down by my desire at the Kasbas, about 10 acres at each, Mr. Ord, our Assistant Surgeon, has prevailed upon the ryots of Krishnagiri, Jagadēv and Mahārāja-kadai, to plant about 7 lakhs of the *kalli* . . Our joint efforts shall not be wanting to encourage its extensive propagation, and I am sanguine in my expectation that a considerable proportion of our useless waste lands will in a short time be made to contribute largely to the attainment of our object, which holds out so much public benefit."

For further details, see *Baramahal Records*, Section IV, Products, and Watt's *Dictionary of Economic Products* under the headings *Opuntia* and *Coccus cacti*.

APPENDIX B.

SWARNĀDĀYAM AND SĀYAR.

CHAP. XI. READ'S SETTLEMENT.

On assuming charge of the District, Read was confronted with an elaborate, searching, but utterly chaotic system of miscellaneous taxation.[1]

A. Swarnādāyam.

A. Swarnādāyam.[2]—In the first place there were items of revenue now dealt with by the Forest and Abkāri Departments, such as a license to collect wild tamarind in the jungles of the Bāramahāl, a license for cutting large or palankeen bamboos, another for cutting small bamboos, a local license for the collection of wood at Sankaridrug, the farm of honey and tanning-bark, taxes on the manufacture of saltpetre and salt, on the distillation and on the vend of arrack, the farm of palmyra topes for toddy-tapping, and a license for the manufacture of jaggery from palmyra-toddy. There was also a poll-tax imposed on Shānārs.

The taxation of grazing was Protean. There was a poll-tax on the shepherd caste of Gollas, and Kurumbars were taxed according to the numbers in their flocks.[3] A tail-tax was levied on the owners of cattle near Adaman-kōttai, and a bullock-tax on the sale of cattle at weekly markets and annual fairs. "By an ancient regulation the shepherds of nearly half the Ceded Districts paid a tax imposed on them to the *Sāyar* farmers of Nangavalli." But the most far-reaching was the Pul-vari, or grass-tax on ryots for permission to graze their cattle on waste land.

Even agriculture was not exempt from taxation. The exclusive privilege of buying and selling wheat grown on the Chittēri Hills was leased annually, a tax was levied on Agamudaiyārs and Sēnakudiyārs who combined husbandry with trade. There was a tax on Pallis, which Read held to be improper, seeing that such Pallis as held land paid land revenue, and such as were day labourers were too indigent to pay any tax at all.

Then came taxes on various occupations, including taxes on the industrial castes. There was a fire-tax on the manufacture of lime, and another on the making of potash for bangles, a third on iron-smelters. There were taxes on indigo manufactures, and taxes on washermen and their boilers, taxes on goldsmiths, blacksmiths,

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1 The Hindu Rajas of Mysore were quite as exacting as Haidar and Tipu, for in a grant of Dodda Krishna Rāja, dated 1717, the following taxes were made over to a settlement of Kanarese Brahmans at Sankaridrug; weavers' house taxes, tobacco taxes, grass taxes, tolls, produce taxes, village servants' taxes, plough taxes, sheep taxes, caste fines, temple dues, king's dues, additional crop taxes, together with all other village taxes, produce taxes, and season taxes.

2 *Swarnādāyam* included *Motarpha*, see p. 12.

3 The Kurumbar-tax was mere guess work, for the Kurumbars objected to counting their flocks on superstitious grounds.

carpenters, shoe-makers, oil-makers, barbers, cloth-weavers, tape-weavers, calico-printers, makers of gold thread, and mendicant priests. There were taxes on middlemen engaged in the ghee trade, taxes on bazaarmen, who carried goods to sell at shandies; the fishery of tanks was farmed annually, and a tax was levied on boatmen who carried goods over the Kāvēri. Lastly there was an annual license "to search bazaars and goldsmiths' shops for lost money and gold filings."

CHAP. XI.
READ'S SETTLEMENT.
A. Swarnādāyam.

Referring to the taxes imposed on castes, Read draws a distinction between (1) poll-taxes[1] collected by the Tahsildars from the caste head-men, and (2) annual taxes on trades and occupations imposed "not as licenses to follow them, but in lieu of Town Customs, which would otherwise be levied on the provisions and raw materials they use in their manufactures throughout the year, which are accordingly wholly levied by the *Sāyar* farmer, who regulates them as the Chettis do their taxes, by the estimated ability of individuals." In other words, manufacturers and merchants were allowed to compound for the customs leviable on the provisions and raw materials used by them in their daily vocations by the payment of a lump sum.

Trade and industry seem to have been well squeezed under Tipu's government, for, besides the above taxes, merchants and manufacturers were liable to a house-tax or hearth-tax, which, as Read points out, was in effect a trade license, and, in addition to this, merchants were subject to a shop-tax.

B. Sāyar.

B. Sāyar.—But the most remunerative of the miscellaneous taxes was the *Sāyar* or Inland Customs, which in 1794 realised as much as Pagodas 19,443-9-69, distributed as follows :—

Southern Division	..	..	Pagodas	10,096-8-4.
Central Division	..	..	"	4,176-34-54.
Northern Division	..	..	"	5,170-3-11.

The *Sāyar* duties were levied on the quantity of goods concerned, estimated by the bullock-load, the bundle or the basketful, or by number, or weight. They were levied in four ways; there were Town Customs, Great Road Tolls, Cross Road Tolls and Market Dues—

(i) The Town Customs included (1) duties paid by manufacturers or merchants on the articles with which they dealt; in the case of cloth, a duty was also levied on purchasers; (2) duties on goods taken out of the town, at rates varying with the distance that the goods were to be carried and the price paid for them, and (3) duties on all articles brought into the town.

(ii) The Great Road Tolls were levied mainly on articles brought from a considerable distance, strictly speaking on items classed as "Rassapyr, Pullasari and Sirgity."[2]

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[1] The castes on which poll-taxes were levied were Pallis, Agamudaiyārs, Sēnakudiyārs, Janappars, Nagaratta Chettis, Shānārs, Gollas, and Labbais.

[2] The correct spelling and derivation of these outlandish words cannot, with certainty, be determined.

CHAP. XI. READ'S SETTLEMENT. — B. Sāyar.

"Rassapyr", literally raw materials producing juice or essence, included all sorts of herbs, nuts, oils, salts, acids, paper, bark, etc.

"Pullasari", miscellaneous, comprised silk, cotton, thread, taffetas, cloths, paper, wax, honey, dyes, spices, perfumes, etc.

"Singity", properly a duty on horned cattle, included duties on horses and sheep.

Nominally the Great Road Tolls were fixed on the number of bullock loads, or the number of cattle for sale, but "it was usual to excuse from 20 to 60 of every 100, and take the stipulated tax on the remainder in place of a reduced tax on the whole. . . . . . Besides this duty the *Sāyar* farmer usually required a trifling donation over and above his due."

(iii) The Cross Road Tolls were levied, on the other hand, on articles brought from short distances, such articles being classed under the heads of "Bosa" and "Chillar". "Bosa" included "grains and pulses or whatever is covered with chaff or husk"; "Chillarjins" were "articles small in number or quantity, such as metals, liquors and fruits."

The Cross Road Tolls were far higher than the Great Road Tolls. It was irregular to demand these duties within the district[1] where the articles were purchased, because the Town Customs were "deemed inclusive of whatever was the due of the Sarkar within its boundary."

(iv) Market Dues were collected at the weekly markets and annual fairs; some were paid in cash, and some in kind.

Nor was this all. Read found that Town Customs and Road Tolls were levied by Zamindars as their own perquisites, and also for the support of temples, chattrams, Brahmans and Fakirs, while Market Dues were levied in kind by Village Headmen, Karnams and mendicants. These practices were prohibited by Read. The customs were levied at *chaukis*, or toll-houses, at the entrance into *mandavas*,[2] or villages, or where roads met or crossed. The general rule was never to charge duty on the same articles more than once in any *mandava*. In the south of the District Read estimated that there was one *mandava* to every 8¼ miles of road. "Their multiplicity has originated from the number of small estates or districts into which the country was anciently divided, when every polegar established toll-houses at the boundary of his domains, to increase his income. It appears that, the Bāramahāl being generally about 150 miles from the coast, the customs on the products of the country transported to that distance are on the average 40 per cent of their prime cost, which must prevent the greater part of them being ever sent to the coast for sale; the customs on imports, which have chiefly to travel about the same distance, average, from the eastward 12, and from the westward 7, per cent on the cost."

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[1] The word "district" in Read's vocabulary means "taluk," vide p. 4.

[2] The *mandava* was the customs farm let to a contractor, and included a certain number of villages, or a certain length of road.

Abolition.

In Fasli 1203 (1793–94) the total amount realised under the head of Customs, apparently inclusive of *Swarnādāyam*, was Pagodas 40,995, of which the Southern Division contributed Pagodas 16,086, the Central Division Pagodas 12,504, and the Northern Division Pagodas 12,405. In 1794 these miscellaneous taxes amounted to Pagodas 33,106, made up as follows :—

Commodities	Pagodas	3,109
Trades	„	3,576
Sāyar	„	19,443
Castes	„	6,978

In dealing with this complicated mass of taxation Read was guided by the following principles :—

(1) To reduce the number of taxes ; for instance, he proposed to amalgamate the house-tax, hearth-tax, and shop-tax into one uniform "*ankanam*-tax."

(2) To remove burdens on agriculture, such as the Palli-tax.

(3) To do away with purely local taxes, like the wood-tax at Sankaridrug, or the sheep-tax at Adaman-kōttai.

(4) To abolish oppressive taxes like the coolie-tax or the fishery farm, and all such as would tend to discourage important industries (e.g., indigo-manufacture or sheep-breeding), or such as would create monopolies, like the wheat-tax.

Many of the taxes Read abolished on his own responsibility ; for the elimination of others (e.g., the loom-tax) he obtained the sanction of the Board. *Motarpha*, after several vicissitudes, survived till it was superseded by the license-tax imposed under Act XVIII of 1861. *Sāyar* was eradicated by Regulation II of 1844.

CHAP. XI.
ADMINISTRATION CHARGES.

APPENDIX C.

List of Collectors.

Permanent, Acting or in Charge.	Names.	Tenure. From	Tenure. To
Permanent	Mr. Kindersley *	30 Nov. 1790	3 Apl. 1792
"	Capt. Alexn. Read *	4 Apl. 1792	7 July 1799
"	" Wm. MacLeod * ...	8 July 1799	13 Sept. 1801
"	" Graham *	Do.	Aug. 1801
"	Mr. D. Cockburn *	14 Sept. 1801	18 Feb. 1803
"	" D. Cockburn *	19 Feb. 1803	Jan. or Feb. 1805
"	" Graeme *	Jan. or Feb. 1805.	June or July 1808
... ...	" E. R. Hargrave * ...	19 Feb. 1803	15 Feb. 1820
Acting	" E. Powney	15 May 1805	17 June 1805
"	" S. Smith	30 Apl. 1815	30 June 1815
"	" "	12 Dec. 1817	5 Jan. 1818
"	" "	18 Jan. 1819	25 Mar. 1819
Permanent	" M. D. Cockburn ...	15 Feb. 1820	11 May 1829
Acting	" R. Nelson	19 Dec. 1820	25 Jan. 1821
"	" W. D. Davis	28 Jan. 1823	28 Mar. 1823
"	" G. D. Drury	14 July 1824	5 Sept. 1824
"	" W. D. Davis	8 Feb. 1826	15 Mar. 1826
"	" A. Crawley	12 May 1829	2 Nov. 1829
Permanent	" J. Orr	3 Nov. 1829	26 Jan. 1838
Acting	" R. B. Sheridan	27 Jan. 1831	28 Feb. 1831
"	" S. J. Popham	1 Dec. 1831	28 Dec. 1831
"	" R. Gardener	29 Dec. 1831	29 Feb. 1832
"	" W. C. Ogilvie	7 Oct. 1833	11 Nov. 1833
"	" W. H. Babington ...	12 Nov. 1833	12 Jan. 1834
"	" W. C. Ogilvie	27 Jan. 1838	15 Feb. 1838
Permanent	" J. D. Gleig	16 Feb. 1838	31 Jan. 1845
Acting	" H. A. Brett	16 Jan. 1843	5 Feb. 1843
"	" H. E. Lockhart ..	6 Feb. 1843	14 May 1844
"	" H. A. Brett .. .	1 Feb. 1845	30 Mar. 1845
Permanent	" H. E. Lockhart ..	31 Mar. 1845	30 Jan. 1850
Acting	" F. N. Maltby	4 Feb. 1850	10 July 1850
Permanent	" H. D. Phillips	11 July 1850	6 Sept. 1853
"	" H. A. Brett	7 Sept. 1853	27 Mar. 1862
Acting	" H. G. Smith	1 Nov. 1858	11 Nov. 1858
"	" A. Hathaway	12 Nov. 1858	7 Jan. 1859
"	" J. R. Gordon	8 Jan. 1859	18 Jan. 1859
"	" J. W. Cherry	19 Jan. 1859	7 April 1859
"	" A. Hathaway	8 Apl. 1859	24 April 1859
"	" H. G. Smith	25 Apl. 1859	1 May 1859
"	" E. Fane .. .	2 May 1859	15 June 1859
"	" H. G. Smith	16 June 1859	3 Aug. 1859
"	" T. J. Knox	4 Aug. 1859	28 Aug. 1859
"	" H. G. Smith	29 Aug. 1859	15 Sept. 1859
"	" T. J. Knox	16 Sept. 1859	11 May 1860
Permanent	The Hon. D. Arbuthnott ..	28 Mar. 1862	14 Jan. 1867
Acting	Mr. H. S. Thomas ...	10 Jan. 1862	19 Jan. 1865
"	" C. N. Pochin	20 Jan. 1865	19 Apl. 1865
Permanent	" "	15 Jan. 1867	26 Aug. 1870
Acting	" J. F. Price	29 Aug. 1870	9 Oct. 1870

* See pp. 2, 3, 13, 14 for the charges held by these officers.

List of Collectors—cont.

Permanent, Acting or in Charge.	Names.	Tenure. From	Tenure. To
Permanent	Mr. C. T. Longley	10 Oct. 1870	16 June 1881
Acting	„ H. T Knox	17 Mar. 1873	21 Mar. 1873
„	„ J. F. Price	22 Mar. 1873	14 June 1874
„	„ F. H. Wilkinson ...	15 June 1874	1 July 1874
„	„ W. J. H. LeFanu ...	23 Dec. 1878	8 Jan. 1879
„	„ C. S. Crole	9 Jan. 1879	5 June 1879
„	„ C. D. Maclean	7 June 1879	2 July 1879
„	„ W. J. H. LeFanu ..	31 Oct. 1879	10 Nov. 1879
„	„ H. E. Stokes	11 Nov. 1879	27 July 1881
Permanent	„ H. E. Stokes	28 July 1881	22 Mar. 1882
Acting	„ W. J. H. LeFanu ...	23 Mar. 1882	7 June 1882
„	„ C. D. Maclean	8 June 1882	24 July 1883
„	„ L. Moore	25 July 1883	25 Oct. 1883
„	„ C. V. Martin	26 Oct. 1883	11 Aug. 1884
„	„ G. McWatters ...	12 Aug. 1884	13 Aug. 1887
„	„ J. W. F. Dumergue ...	14 Aug. 1887	30 Aug. 1887
„	„ R. Sewell ..	31 Aug. 1887	3 Nov. 1887
„	„ J. W. F. Dumergue ..	4 Nov. 1887	13 Nov. 1887
Permanent	„ G. McWatters	14 Nov. 1887	13 Nov. 1889
In charge	M.R.Ry. T. Gopala Nair ...	14 Nov. 1889	14 Nov. 1889
Permanent	Mr. G. Stokes	15 Nov. 1889	9 Sept. 1892
Acting ...	„ F. A. Nicholson ..	10 Sept. 1892	11 Dec. 1892
Permanent	„ G. Stokes	12 Dec. 1892	14 Mar. 1893
Acting	„ J. Andrew	15 Mar. 1893	22 Nov. 1893
Permanent	„ G. Stokes	23 Nov. 1893	29 Oct. 1895
Acting	„ R. H. Campbell ...	30 Oct. 1895	4 Nov. 1895
„ ..	„ C. H. Mounsey .	5 Nov. 1895	12 Mar. 1896
Permanent .. .	„ W. J. H. LeFanu .	13 Mar. 1896	20 May 1896
Acting	„ R. H. Campbell ...	21 May 1896	29 May 1896
„	„ C. H. Mounsey ...	30 May 1896	8 Dec. 1896
„	„ V. Venugopal Chetti ...	9 Dec. 1896	28 Dec. 1896
„	„ H. A. Sim	29 Dec. 1896	19 Jan. 1897
„	„ V. Venugopal Chetti ..	20 Jan. 1897	10 Feb. 1897
„	„ C. H. Mounsey ...	11 Feb. 1897	6 Apl. 1898
„	„ J. J. Cotton	7 Apl. 1898	14 Apl. 1898
Permanent	„ W. J. H. LeFanu ..	15 Apl. 1898	30 May 1898
„	„ Robert B. Clegg ..	31 May 1898	7 Aug. 1900
Acting	„ C. G. Spencer ...	8 Aug. 1900	7 Nov. 1900
Permanent	„ Robert B. Clegg ..	8 Nov. 1900	15 Apl. 1902
Acting	„ C. G. Spencer ..	16 Apl. 1902	15 May 1902
Permanent	„ Robert B. Clegg ...	16 May 1902	18 Aug. 1903
Acting	„ F. J. Richards ..	19 Aug. 1903	18 Nov. 1903
Permanent	„ Robert B. Clegg ..	19 Nov. 1903	15 Feb. 1906
„	„ J. H. Robertson ...	16 Feb. 1906	20 Mar. 1908
Acting	„ S. W. G. Ivor Mac Ivor.	21 Mar. 1908	25 Nov. 1908
Permanent	„ Ll. E. Buckley ...	26 Nov. 1908	26 Aug. 1911
Acting	„ H. R. Bardswell ..	27 Aug. 1911	9 Oct. 1911
„	„ J. P. Bedford .	10 Oct. 1911	1 Jan. 1914
„	„ E. W. Legh	2 Jan. 1914	5 Mar. 1914
„	„ S. Horn	6 Mar. 1914	14 Mar. 1914
Permanent	„ J. P. Bedford .	15 Mar. 1914	5 Nov. 1914
Acting	„ E. W. Legh . .	6 Nov. 1914	Still continues.

CHAPTER XII.

ABKĀRI AND MISCELLANEOUS REVENUE.

ABKĀRI[1]—History prior to 1875—after 1875 (1) Arrack, (2) Toddy—Revenue—Tapping—Mysore Trees—Sweet-juice—Illicit Distillation—Ganja—Opium—Saltpetre—INCOME TAX—STAMPS.

History prior to 1875.

THE British inherited from Tipu the system of farming the manufacture and vend of toddy, arrack and opium. Under the Company, the exclusive privilege of manufacturing country spirits, and of selling those spirits, as well as toddy, was reserved by law to Government, and the combined privileges were transferred by Government to contractors or renters, on payment of a fixed annual sum.[2] Those contracts or revenue farms were disposed of by tender up to 1850, and since that date at open auction sale. From 1848 a single triennial lease for the whole District superseded the annual contract, and in 1857 the lease became quinquennial. In 1867 and 1868 the privilege was leased on a single annual contract, in 1869 each taluk was leased separately on a three years' contract, and a similar system was adopted in 1872. The systematic exploitation of the Abkāri Revenue dates from 1875, and thenceforward arrack and toddy were treated on separate and distinct principles.

Thus, prior to 1875, the toddy and arrack farms were combined. The exclusive privilege of making and selling all country spirits, and of selling toddy, vested solely with the renters, with the single restriction that neither liquor was to be sold below certain minimum rates, or at other than sanctioned shops. No rules proscribed the form of management, or the quality or description of the liquor sold. A renter was at liberty to sub-rent every shop in his farm. The shop-keeper could stop the sale of toddy altogether if he thought that the sale of arrack would pay him better. Should he find date toddy more profitable than palmyra or coco-nut toddy, he could entirely deprive the public of the latter beverages, and render the trees profitless. He could charge what prices he liked, provided they exceeded the prescribed minimum, and the residents of his farm had to pay the price he asked, or do without

[1] For most of the information embodied in this chapter, I am indebted to the courtesy of Messrs. J. W. O'Shaughnessy, Percis Berlie and H. B. Rendle. Mr. R. A. Dalyell's reports, dated 4th November 1872, 23rd September 1876, and 22nd April 1874, have also been consulted.

[2] See Regulation I of 1808, and Regulation I of 1820, by which it was superseded.

liquor. He could sell spirit of the best quality at proof strength, or of the most inferior kind at 50° or 60° below proof. Contractors under this old system almost invariably apportioned the total rent payable for the whole District among a certain number of sub-renters, each usually holding one taluk, and retained the principal taluk in their own hands. The sub-renters adopted precisely the same system, apportioning the gross rent payable by them among under-renters of portions of their taluks, and retaining the chief town, and occasionally a few surrounding villages, in their own hands. These under-renters again frequently sublet portions of their own farms, either to shop-keepers or others, on the same plan.

So long as the rent paid to Government was fixed at the very moderate figures of former years, this system afforded an easy mode of realising a comfortable income to a large number of persons connected with the Abkâri farms, without any serious risks. The sharp rise in rents, however, between 1862 and 1872, rendered it necessary for the contractors to consider whether such a mode of management, though an easy one, was the most efficient as a means of collecting revenue. The result was the adoption of what was called the "amani" system of management, in six out of the nine taluk farms in the District, the other three being sub-rented as before. Under this "amani" system the contractor made the whole of the spirits required for consumption at one or more centrally situated distilleries, and dealt directly with the shop-keepers, both for this liquor and for toddy, which he obtained through the toddy-drawers on certain terms. Arrack was supplied to the shop-keepers on what was called the "dowle" system, under which the vendor entered into an agreement with the contractor to take and dispose of so many gallons of liquor per diem. In the event of his failing to act up to this agreement, he forfeited his deposit money and lost his shop. At the beginning of his lease the contractor usually allotted his shops to the parties who engaged to take the largest quantities of liquor daily.

After 1875, (1) Arrack.

Prior to 1875 an experimental "excise system" had already been tried in five other districts, which was modelled somewhat on the system of "amani" management in vogue among the renters,[1] and in that year Salem District was selected by the Board of Revenue as a suitable one for the introduction of the improved excise system. The new system provided that, as far as possible, all spirit should be manufactured at central distilleries, and detailed accounts kept at all distilleries and shops for the information of excise officers. It required that all spirits should

[1] I.e., a "Central Distillery System."

CHAP. XII. ABKĀRI. — Arrack.

be sold at certain specified strengths, and at retail rates between a certain specified maximum and minimum. Tenders were invited for the guarantee of a minimum revenue for three years,[1] and the duty on spirits was fixed with reference to the actual selling prices in the districts concerned, instead of at an arbitrary rate.

The first tender accepted was that of Messrs. Wilson & Co., and the contracts took effect from July 1875. As soon as their tender was accepted, this firm made an offer for the toddy rents of the District at the upset annual price, but the offer was declined. The contract was a failure; the consumption of arrack was below the estimate, the competition of toddy shops seriously affected the sales. Moreover, certain shop-keepers, who had guaranteed to sell 111,125 gallons in the first year, succeeded in selling only 63,095. In consideration of concessions granted in other districts, Government allowed Messrs. Wilson & Co. to pay duty on actual issues only for the first eighteen months of their contract up to the end of 1876, and required them to pay up the full sum guaranteed by their tender in the succeeding eighteen months. Then came the Famine, and the system of payment on actual issue had to be extended to the end of the contract period. In 1878 Messrs. Wilson & Co. were again the successful tenderers for the triennial contract, but further concessions were claimed, and had to be granted.

The excise system was introduced into the District in 1886, and was termed the "free supply" system. Under this system, licenses for manufacture or supply, by the establishment of distilleries or private warehouses, were granted, on payment of the prescribed annual fee to any respectable person who was prepared to provide suitable buildings and conform to the conditions prescribed. The privilege of the sale of arrack was disposed of by annual auction. This system continued up to 1901, when the "Contract Distillery" supply system was introduced, a system which still continues, the contractors being Messrs. Parry & Co. The spirit is brought from the Nellikuppam Distillery to the Sūra-mangalam Bonded Warehouse, and thence taken to the Depots, of which there are nine in the Salem Circle, and thirteen in the Hosūr Circle.

(2) Toddy.

In 1875 the right to vend toddy was sold for the first time by taluks. Though 1,393 shops were sanctioned, only 760 were opened. The contractors almost immediately got into difficulties, and, what with the attempt to undersell the arrack shops, and the advent of the Famine, it was long before the new system had a fair chance. The system of annual taluk leases continued till 1886,

[1] A system usually described as "the guaranteed revenue system."

Toddy.

when the system of selling shops separately was introduced into Salem Town. The separate sale system was extended to Hosūr Taluk in 1888, to Tiruchengōdu Taluk in 1889, to Dharmapuri, Krishnagiri and Ūttankarai Taluks in 1891, from which year shops were sold individually. In October 1888 the "tree tax" system was introduced into Salem Taluk. It was extended to Āttūr, Tiruchengōdu and Hosūr in 1890, to Krishnagiri in 1894, to Ūttankarai and Dharmapuri in 1895. These two items, shop-rentals and tree-tax, make up the present toddy revenue. The tree-tax fees for coco-nuts are payable half-yearly, and for palmyra and dates annually.

Revenue.

In 1801 the toddy and arrack farms realised Rs. 40,000, in 1802 they fell to Rs. 26,445, and did not recover till 1820. Then there was a steady rise till 1832, in which year the revenue realised was Rs. 68,790. In 1833, owing to the Famine, the collection fell to Rs. 54,022, and it did not recover till 1839. Between 1839 and 1847 the collection varied from Rs. 71,500 to over Rs. 89,000. The first triennial contract (1848) realised Rs. 86,500 per annum, the second (1851) Rs. 96,000, the third (1854) Rs. 1,01,100. The first quinquennial contract (1857) brought in Rs 1,36,010 per annum, the second (1862) Rs. 1,91,000. The leases for 1867–68 and 1868–69 exceeded Rs. 2,91,000, and the triennial contract of 1869 realised Rs. 3,35,550, and that of 1872, Rs. 3,70,950. In 1875 the gross revenue for toddy and arrack was Rs. 4,80,000, in 1902–03 it was over Rs. 9,38,000.

In 1910–11 the revenue from toddy and arrack for the whole District rose to Rs. 15,35,629, or more than 38 times the amount realised in 1801.

The number of shops in each existing taluk, and their gross rentals in 1910–11, are shown below. The lease of arrack shops runs from April 1st, that of toddy shops from October 1st :—

Taluk.	Arrack.		Toddy.	
	Number of shops.	Rentals.	Number of shops.	Rentals.
		Rs.		Rs.
Salem	46	21,666	93	1,45,188
Omalūr	22	5,288	48	15,686
Āttūr	44	13,576	56	58,162
Tiruchengōdu	32	6,185	95	41,970
Hosūr	41	9,123	106	79,461
Krishnagiri ...	51	9,186	75	33,259
Dharmapuri	69	11,394	50	27,274
Uttankarai	60	9,474	45	11,502
Total ...	365	84,852	571	4,12,394

CHAP. XII. ABKĀRI. Tapping.

Most of the toddy in the Talaghāt and the Bāramahāl is obtained from the palmyra palm, but in parts of Salem coco-nuts take the lead. In Hosūr Taluk, and the portion of Krishnagiri above the ghâts, the date palm yields nearly all the toddy sold.

Date-toddy is obtained by cutting a horizontal gash in the stem of the tree. According to the rules, a date palm cannot be tapped for more than six months in a year. If a tree is tapped daily, it will cease yielding in about three months, but if tapped on alternate days, or once in three days, it will yield for about five months. The duration of yield depends on the depth of incision made at each tapping. The average yield is about six bottles, of eight drams, per tree, each day it is tapped.

Palmyra-toddy is obtained by cutting off the ends of the leaf-shoots or "spathes", and the end is kept tied up for eight days, after which the juice begins to exude. Both male and female trees produce toddy from February to May, and the yield is on the average about two bottles per tree per diem during the season.

Coco-nut-toddy is obtained in a similar way. The currency of a license for tapping coco-nut trees is six months, either from October to March, or from April to September. If a coco-nut palm is tapped throughout the year, it is re-numbered each half year.

Toddy is drawn from a coco-nut palm once a day, from a palmyra at least once, and occasionally twice, a day. An active man will tap thirty trees per diem.

A great belt of palmyra topes stretches across the Bāramahāl from Tōranampatti in the south of Tiruppattūr Taluk along the border line between Krishnagiri and Ūttankarai Taluks, via Kunnattūr, Mattūr, and Anandūr to Irumattūr. Similar extensive topes occur in the Talaghāt, especially in Tiruchengōdu Taluk. Palmyra and date palms are leased for tapping at an average of four annas a tree, but the owners of coco-nut trees, when leasing trees for tapping, levy high "*motarpha* fees," as they are called, which more than compensate for the loss of nuts which tapping involves.[1]

In the south, most of the tapping is done by Shānārs, who do not compare favourably in physique with their cousins of Tanjore and Coimbatore. In the north the work is poorly remunerated, and though it is the hereditary occupation of Shānārs and Idigas, much of the palmyra-tapping is left to Pariahs and Mādigas, who

[1] If coco-nut palms are tapped, no nuts are allowed to grow, but tapping does not affect the growth of nuts in after years. The "*motarpha* fees" range from Rs. 1½ to 5 for the half-year.

Tapping.

handle the spathes so clumsily that the trees they tap soon cease to yield. Either too few or too many of the crown whorls are removed, and the root of the spathe is often reached before the proper period, the trees being thereby rendered very susceptible to the attacks of beetles. Only expert tappers are allowed to touch coco-nut palms, and it is from these that the best results are obtained.

Mysore Trees.

In the portions of Mysore State adjoining Hosūr Taluk, toddy-yielding trees are inadequate for the demand. Hence in the Hosūr, Sūlagiri, Kela-mangalam and Denkani-kōta Ranges, large numbers of trees are marked for Mysore renters, and the produce is taken as far as the Kōlār Gold Fields.[1]

Sweet-juice.

Palmyra trees are tapped to a large extent throughout the District, for the extraction of sweet-juice, chiefly for the purpose of jaggery manufacture. The chief areas are Tiruchengōdu Taluk, and the border line between the Taluks of Krishnagiri and Uttankarai. In the five years ending 1905–1906, it is estimated that nearly 34,000 trees per annum, on an average, were tapped for sweet-juice in the Hosūr Circle alone. More than a lakh of palmyra trees are tapped annually in the Salem Circle for the purpose of drawing sweet-juice. The "Sweet-toddy Rules" are not in force in the District, and as may be imagined, a great deal of illicit manufacture of toddy is carried on under the cloak of this industry.

Illicit distillation.

Seeing that the manufacture of spirit by distillation before the introduction of the excise system was universal all over the District, it is not surprising that the practice survives. Illicit distillation is, however, almost unknown in the northern taluks, but Tiruchengōdu Taluk in the south, and the portions of Salem Taluk which adjoin it, possess an evil reputation for this offence. The stills used are of two kinds—

(1) The first consists of a large pot, with a fairly large mouth, into which the wash to be distilled is poured, and over this pot a smaller pot is inverted, and placed so that the mouth and neck of the smaller pot fit into the big one. A small hole is made in the side of the top or covering pot, into which one end of a bamboo tube is fixed. The other end of the bamboo tube is inserted into a pot with a very small neck which serves as a receiver, and this receiver is always kept in a large-mouthed pot which contains water and acts as a condenser. The space between the two pots first named, as well as the hole into which the tube is inserted, are

[1] In 1910–11 the number of trees in Hosūr Circle tapped for Mysore shops was 7,768, of which 6,663 were dates, 1,005 coco-nuts and 100 palmyras. The number of date trees tapped in 1906–1907 was 3,098; in 1907–1908, 6,008; in 1908–1909, 8,213 and in 1909–1910, 10,437.

CHAP. XII. ABKĀRI. Illicit distillation.

rendered air-tight by plastering them with a mixture of cow-dung and mud. The still can be set up in ten minutes, all that is required being three stones to form a fireplace, and a couple more, or some earth, to raise the condenser to the level desired.

(2) The second method is still more simple, but the result is not so satisfactory. As in the first method, a large boiling pot to contain the wash is required, and on top of this is placed another smaller pot, with its bottom perforated with from 10 to 23 small holes. Inside this second pot is placed a small open vessel, raised on three small stones, to enable the vapour to rise from the boiler through the holes. On top of the second pot a third pot is placed containing water, and this acts as a condenser. The alcoholic vapour, rising from the boiler, passes through the holes in the second pot, is condensed on the bottom of the pot containing water and falls into the small vessel placed in the second pot.

By the first method, liquor of varying strength can be drawn off from time to time, but in the second method, only one strength can be had, and that rather weak. The preparation of wash for distilling is not difficult, and does not require much attention. Eight annas' worth of jaggery is dissolved in four or five gallons of water, and about one anna's worth of fermented toddy, with a few pieces of babul bark, are thrown in to assist and start fermentation. The liquor has to be well stirred up once every day, and is fit for distillation in five, six, or seven days. From the above quantity, on the average, about 24 drams of arrack of about 30° is produced. The price of this quantity of licit stuff is from Rs. 7 to Rs. 8–4–0, and so it pays well to distil, either for one's own consumption or for sale. The owners of illicit stills are careful not to keep any part of the still, or the pots used for preparing the wash, at home. These articles are hidden in their fields or among the prickly pear bushes, and distillation is usually carried on at night, and consequently is not easy to detect.

Gānja.

Gānja is in greater demand in Hosūr Circle than in the south, the reason being that the chief consumers are Muhammadans and military pensioners, who are more numerous in the north of the District. In Hosūr Taluk considerable quantities are sold to people from Mysore State, who prefer the stuff sold in British territory to that exposed for sale in their own shops. Most of the gānja sold is obtained direct from the store-houses at Santarāvūr and Santavāsal, a certain amount is got from the depots at Salem and Trichinopoly, and a depot has recently been sanctioned at Dharmapuri. Santarāvūr gānja is preferred to that obtained at Santavāsal. Of late years the revenue from gānja has increased in an extraordinary manner. In 1893–94 gānja

ABKĀRI.
Gānja.

rentals yielded Rs. 1,413, the figures continued steady till 1898–99, when they sank to Rs. 439.[1] In 1899–1900 rentals realised Rs. 954; in 1900–01, Rs. 2,459; in 1902–03, Rs. 4,058; in 1910–11, Rs. 11,820,[2] inclusive of Tiruppattūr and Nāmakkal. In 1910–11 the gānja revenue for the District as reconstituted was Rs. 14,880, of which Rs. 9,648 was due to rentals and Rs. 5,232 to duty. In the Hosūr Circle small quantities of bhang and laghium are also consumed.

Opium.

Opium is obtained through the several taluk offices, which in turn got their supply from the Ghazipūr factory through the District Treasuries. Like gānja, it is in greater demand in Hosūr Circle than in the south, and for the same reasons. Considerable quantities are also consumed by Bairāgis and pilgrims who pass through the District. It is not such a popular drug as gānja, and the revenue during the past twenty years has shown no remarkable increase. In 1910–11 the Opium Revenue for the District as reconstituted was Rs. 6,386, of which Rs. 1,940 was for duty, and Rs. 4,446 for rentals.

Saltpetre.

The manufacture of saltpetre was taxed by the Native Government, and its proceeds formed one of the items of *swarnādāyam*. Saltpetre was exploited by the Company, and in course of time a virtual monopoly in its manufacture was acquired by Mr. Fischer. The centre of the industry is Nāmakkal Taluk. In 1911, in the District as at present constituted, there were seven factories in Ōmalūr Taluk, and ten in Tiruchengōdu, mostly near Edappādi. The percentage of educed salt, which is greater in years of deficient rainfall, is not so high as to necessitate the refusal of licenses.

The working season is generally from February to October. The process of manufacture is simple, and consists in lixiviating the nitre-bearing soil to be found on the river banks of larger villages, and concentrating the solution by continued boiling.

INCOME-TAX.

The idea of an income-tax is no novelty in Indian Administration, for revenue was raised by the Mysore Rajas by taxes on arts and industries, and under Tipu the various items were consolidated in the *Motarpha* farm. By the Income Tax Act of 1886, still in force, all incomes of Rs. 500 a year and upwards became liable to taxation. The minimum was raised to Rs. 1,000 in 1903. An additional direct tax on professions and industries in municipal areas was imposed in 1884.

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[1] Owing to a duty of Rs. 4 on gānja and As. 8 on bhang having been imposed for the first time on 1st April 1898.

[2] In 1903 the duty on gānja was raised to Rs. 5 per seer, and in 1911 to Rs. 7-8-0.

CHAP. XII. INCOME TAX.

The marginal table[1] compares the amount imposed under the Act in the first and last years for which figures are available, and illustrates the drop due to the amendment of 1903. Nearly nine-tenths of the revenue is derived from money-lending, and trade in cloth and grain. The former seems to have grown at the expense of the latter, the percentage of tax paid on money-lending, as against cloth and grain trade, being 43 against 27 in 1887-88, and 57 against 14 in 1904-05.

	RS.
1887-88	42,002
1902-03	74,526
1903-04	53,524
1909-10	68,696

STAMPS.

In Stamp Revenue Salem District stands eleventh (in 1909-10) among the districts of the Presidency. Between 1887-88 and 1909-10, the gross receipts from stamps more than doubled, the actual figures being—

	Judicial.	Non-judicial.
	RS.	RS.
1887-88	1,07,763	76,231
1909-10	2,53,158	1,70,654

The number of vendors in the latter year was 102, and the discount allowed Rs. 11,688.

[1] These figures exclude income-tax deducted from the salaries of Government servants.

CHAPTER XIII.

JUDICIAL ADMINISTRATION.

HISTORY—Pre-British System—Read's Predicament—Read's Reforms—Abolition of Chetti Courts—Resumption of Police Inams—Regulations of 1802—The Zillā Judge—Regulations of 1816—Collector-Magistrates—Village Police—Police Tahsildars—Subsidiary Civil Courts—Village Munsifs and Village Panchāyats—District Munsifs—District Panchāyats—Revenue Suits—Reforms of 1843—Subsequent Changes. (A) CIVIL JUSTICE—Existing Courts—Litigation—Revenue Courts—Village Courts—Registration. (B) CRIMINAL JUSTICE—Existing Courts. GRAVE CRIME—Irulas—Koravas—Kāval System—Methods—Slang—Karuvāppilai and Uppu Koravas. POLICE. JAILS. APPENDIX—List of Judges.

CHAP. XIII. HISTORY.

Pre-British system.

PRIOR to British rule, the administration of justice and the preservation of law and order vested in (1) the revenue officers of the state, (2) village councils and (3) caste panchāyats.

Read's Predicament.

When Read took charge of Salem District, it was in a state of abject lawlessness. Even as late as 1794, the depredations of banditti, acting nominally under the leadership of the free-booter Chīla Naik, entirely stopped the flow of trade through the Singārapet-Chengam Pass, and ruined the *Sāyar*-renters of Mattūr, Singārapet and Kallāvi. In the Central Division a plough tax was in force, for the support of Kāvalgārs.[1] Under the native princes the right to collect it was granted to the Poligārs, "as a fee for protecting the country from thieves, and under the obligation to make restitution of goods stolen between sunrise and sunset," and "the Poligārs, on the strength of this privilege, from being thief catchers, assumed sovereign rights over the inhabitants, and sometimes committed such acts of violence as to desolate all within their jurisdiction." Read disallowed all such "pretensions," because, if they did keep the districts composing their charge clear of thieves, they sent parties to rob the inhabitants of others in their vicinity. In consequence, "the Ceded Districts were overrun with thieves from the Carnatic and Tanjore" so badly, that ryots dwelling on the borders of the District were forced to leave their homes. At first Read "kept them in some awe by posting a few small guards on the frontier," but, owing to some objection raised by the Nawāb, he was not permitted to follow the depredators

[1] It varied from one quarter of a rupee to a whole rupee per plough, according to the whim of the *Sāyar* farmer, and it realised in 1794 as much as Pagodas 2,593.

CHAP. XIII. HISTORY.

beyond the border, and he feared that, unless the Nawāb "will concur in taking some steps, the number of the robbers will daily increase, and the eastern parts of the Senda-mangalam and Āttūr districts in particular will be quite deserted."

The task of restoring order was not light, and Read was at a loss what to do. In July 1792 he addressed the Board of Revenue:

"I am sorry to acquaint you there have been three murders and many robberies committed in these districts of late, especially in the Bāramahāl.

"As immediate and severe example should be made of such robbers as may be apprehended, I request to be informed what judicial authority is annexed to my station as Collector.

"I punished one man of a gang lately convicted of driving off the inhabitants' cattle several times to the other side of the Cauvery, by depriving him of his ears, and have four now in custody accused of murders which, from every appearance, they have committed."[1]

Writing again in August 1794, Read reports—

"Robberies and murders are much more frequent than they were under Tipu's Government. There have been so many of late, that neither the property or lives of the ryots are anywhere safe. If government or the laws cannot protect both, revenue must suffer diminution. There are a hundred felons confined in irons in these districts, employed in repairing the high ways, and clearing wastes of jungle; but they endure that situation without much inconvenience, and their punishment is not severe enough to operate as an example. Besides, those who have committed theft only, suffer equally with those who are guilty of murders attended with every circumstance of the most wanton cruelty; because I fear that if released they will betake themselves to their former trade. Every practicable means *are taken* to prevent this growing evil, but they will prove ineffectual while such miscreants are not punished with death, or with that severity which their crimes deserve."[2]

In the same letter he gives an account of the procedure followed by him in civil litigation—

"My place of audience is always so situated that the most indigent find no difficulty of access. At entering their suit they are not troubled with the filing of bills, putting in of answers, replications, rejoinders, surrejoinders, or other causes of delay in a court of justice. No fees are exacted, the only expense they incur is batta to the witnesses summoned at their request, or to the persons composing their panchāyat or jury, when one is necessary. Every man pleads his own cause, and the causes are awarded equitably, or agreeably to the usages of their respective castes, which have seldom any connection with the sastras. The gaining or losing of the suit may sometimes depend on their own relation of

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[1] Extract from a letter of Alexander Read to T. Oakes, Esquire, President, etc., Members of the Board of Revenue, dated Salem, 27th July 1792. Mutilation was prohibited by Regulation VII of 1802, "where a prisoner shall be adjudged in conformity with the futwah of the law officers to lose two limbs, instead of being made to undergo such punishment, he shall be imprisoned and kept to hard labour for fourteen years; and where a prisoner shall be adjudged to lose one limb, he shall, in lieu of such punishment, be imprisoned and kept to hard labour for seven years."

[2] *Baramahal Records*, Section 1, p. 212.

facts or ability, but their friends are at liberty to assist, and verbal depositions preclude artifices, that might be successfully practised in writing to disguise the truth, in the most common transactions. I hear and decide on every cause myself, but my other vocations not affording leisure for such investigations as some causes require, I am under the necessity of appointing panchāyats for the purpose of putting it in the option of the parties to object to any of its numbers as in forming of English juries. The panchāyats report their proceedings and verdict, which is generally so equitable, though dictated by their peculiar notions of right and wrong, as seldom to admit, in my opinion, of amendment. The want of written documents or witnesses, and the singularity of cases, make it extremely difficult sometimes to decide upon them, when I either decline it, or recommend to the parties terms of accommodation. In either event, I give the defendant a state of the affair in litigation, and of my judgment or opinion passed upon it, in order to prevent the plaintiff's appeal to any of my assistants or successors, a measure that is warranted by the practice of numbers who have had their causes determined several times, and have renewed their suit, by application to every amildar of their district these thirty years past."

Read's Reforms.

One of Read's first acts was to fix on the Tahsildars responsibility for the safety of private property, and in the Muchilika, which these officers had to execute for carrying out the provisions of the *Kaul-nāmā* of 1792, a clause was inserted binding them to take every means "to apprehend thieves and effect the restitution of stolen goods to the owners," and to refer to head-quarters all complaints of other injury or grievance which they could not redress.

Abolition of Chetti Courts.

This measure was sound enough, but his next steps were certainly open to criticism, for he (1) stripped the panchāyats of their powers, and (2) resumed the inams of the hereditary watchmen

Of the jurisdiction of the Chettis, or caste headmen in panchāyat, Read did not at all approve. He considered that they used their powers to their own emolument, and to the prejudice of their clients.

"When the districts were ceded to the Company, the Chettis of certain castes, exercising judicial authority over their clients, were in the practice of levying taxes on the Pallars, a caste of husbandmen, on the five castes of artizans, viz., goldsmiths, blacksmiths, carpenters, braziers and stone-cutters; and on washermen, barbers, pariahs, chucklers and others. The Chettis likewise exacted fines for murders, theft, adultery, fornication, breach of marriage contract, and also for killing cattle, brahmani kites, monkeys, snakes, etc. The Government, in consideration of these privileges, had imposed a tax upon the Chettis; but conceiving that I and my assistants might administer justice throughout the districts with greater impartiality than the Chettis, their judicial powers were annulled, and with them the tax upon castes."[1]

Resumption of Police Inams.

The re-annexation of the service inams hitherto enjoyed by the village police, and the substitution of money allowances, struck a fatal blow at the hereditary nature of their institution, and was a false step. Munro warmly protested against it in 1796, and in

[1] Read's Report quoted in S.D.M., Vol. I, p. 265.

CHAP. XIII. HISTORY.

1798 the Board of Revenue animadverted in very strong terms on the change. The effect was soon evident, for in 1799 a special force had to be raised, and additional taxation levied to maintain it; but the force thus created proved sadly unequal to the task of preserving order.

Read was himself dissatisfied with the arrangements he had made, and in September 1794 he writes: "I shall do what lies in my power to have courts of justice established, before I resign, on principles adapted to the opinions and conditions of the natives." But mistaken though Read's policy was, worse was to follow after he left.

Regulations of 1802.

The year 1802 "deserves to be immortalized as the date of the most absurd code[1] of regulations that ever was imposed on conquered nations . . . The first regulation explained the advantages of a code of laws, and declared that each law should be called a regulation,– should be numbered, have a title, and possess a preamble, 'be printed on paper of the same size as the paper on which this regulation is printed,' 'be bound up at the end of each year with all others passed during the course of it'; and a copious index. They were to be the sole guide of the civil and criminal courts of justice to be hereafter created, and 'were to be translated into Persian, Telugu and Tamil.' 'One part of a regulation is to be construed by another, so that the whole may stand;' and the component parts, it is further enacted, are to be called 'sections.'"[2]

The Zillā Judge.

"By Regulation II of 1802 a court[3] was established in each district, to receive and decide all suits that should hereafter arise, regarding both real and personal property; all questions comprised in the civil law; all matters in which caste was involved, and every other question that civilization gives rise to."

The decision of Zillā Judges in civil matters were subject to appeal to one of the four Provincial Courts established for the purpose of disposing of such appeals. The courts were "to be held in a large and convenient room, three days in every week; or oftener—if the business shall require it. The Provincial Courts in turn were subject to the Sadr Adālat or Chief Court of Civil

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[1] For the text of the enactments referred to, vide "Regulations of the Government of Fort St. George in force at the end of 1847," by Richard Clarke, Esq., London, 1848.

[2] Dykes, p. 225.

[3] Court of Adālat for the trial of Civil Suits.

Dykes, pp. 227–8. Regulation XVI of 1802, however, permitted the Zillā Judge to refer to "Native Commissioners" for decision suits for money or personal property not exceeding Rs. 80 in value. See below p. 87 *sub voc.* "District Munsifs."

Judicature at Madras.[1] Regulation IV of 1802 established[2] one of these Provincial Courts at Krishnagiri, with jurisdiction over the Zillās of Salem, Mannārgudi, Māyavaram and Conjeeveram.[3]

The duties of the Zillā Judge did not end with his civil work. He was also Magistrate, Superintendent of Police and Chief Gaoler. The Judges of the Provincial Courts were, for purposes of criminal trials, constituted itinerant Courts of Circuit,[4] subject to the Faujdarī Adālat,[5] at Madras, and, to expedite justice, there were to be two general gaol deliveries annually in each Zillā or District. It was the duty of the Zillā Judge, in his capacity as Magistrate, to "'apprehend murderers, robbers, thieves' and 'all disturbers of the peace' and 'persons charged before him with crimes or misdemeanours.' If of opinion that there were not sufficient grounds for commitment, the parties were to be released; otherwise he was to commit them for trial, and was to deliver to the Judges of the Courts of Circuit, upon their arrival at their respective places of residence, a calendar in the English and Persian languages." He was "empowered to try and punish slight misdemeanours, and, under restrictions, petty thefts"; he had the control of the whole police force, which was modelled after the most approved European

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[1] Established by Regulation V of 1802, and quite distinct from the Supreme Court, with which it was afterwards amalgamated to form the High Court of Madras.

[2] Regulation IV of 1802 prescribed Courts at (1) Dindigal (2) Krishnagiri, (3) Ellore and (4) Chicacole. Under Dindigal were the Zillās of Tinnevelly, Rāmnād, Dhārāpuram and "Bowanrcoral;" under Ellore those of Guntūr, Rajahmundry, Masulipatam, Coconada and "Mugatlore"; under Chicacole, Vizagapatam and Ganjām.

[3] The Provincial Courts were shuffled about rather freely. Regulation V of 1803 transferred the Southern Court from Madura to Trichinopoly. It must have been moved from Dindigul to Madura before that. Regulation V of 1806 removed the Central Court from Arni to Chittoor. Presumably it was removed from Krishnagiri to Arni prior to 1806. By Regulation XIII of 1808 the jurisdiction of Provincial Courts was revised as follows:

(1) Northern Division (head-quarters Masulipatam) comprising the Zillās of Ganjām, Vizagapatam, Rajahmundry, Masulipatam, Nellore.

(2) Southern Division (head-quarters Trichinopoly) comprising the Zillās of Dhārāpuram, Madura, Tinnevelly, Kumbakonam, Vriddhāchalam and Trichinopoly.

(3) Central Division (head-quarters Chittoor) comprising the Zillās of Chittoor, Cuddapah and Bellary.

(4) Western Division (head-quarters Tellicherry) comprising the Zillās of Canara, North and South Malabar, and the City of Seringapatam.

[4] Vide Regulation VI of 1802. In 1804 the Judges of the Southern Provincial Court were (1) William Gordon, First Judge, (2) Nathaniel Webb, Second Judge, (3) George Reed, Third Judge. In 1808 they were (1) James Strange, First Judge, (2) George Reed, Second Judge, (3) John Casamajor, Third Judge. The last of the judges were (1) William Harington, First Judge, (2) G. S. Hooper, Second Judge, (3) W. H. Neave, Third Judge.

[5] Established by Regulation VIII of 1802.

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fashion; and the gaol, with prisoners under trial, and one, two, three or five hundred convicts working in chains, was also put under his charge. This elaborate exotic system was introduced concurrently with the Permanent Settlement. The result was disastrous. "The police of the District speedily became frightfully disorganised, and the people were pillaged by bands of banditti, as well as by the regulation-born zamindars."

Regulations of 1816.

The situation created in 1802 by the "legislative wisdom of Whitehall" was an impossible one. "Justice ceased, in a great measure, to be administered, and the increase of crime was appalling." For many years official optimism refused to admit that the system was a failure, but eventually a commission was appointed, with Colonel Munro as president, and the result of their enquiry was the Regulations of 1816, which relieved the Judge of his Magisterial and Police duties by transferring them to the revenue authorities, and relieved him of petty civil work by the institution of native judgeships.

The Collector-Magistrate.

The Collector became the Zillā Magistrate, and his Assistants were vested with magisterial powers. They were authorised to award a sentence of imprisonment for fifteen days, or in cases of petty theft, for one month; they could also impose fines or inflict corporal punishment.[1]

Village Police.

The village watchmen were again put under their hereditary masters, and their office was declared hereditary. They were to "apprehend persons whom they may discover committing any criminal act or breach of the peace and carry them before the head of the village," to whom also they were bound to give all information which they might obtain "connected with the peace and good order" of the community. The "head of the village" was defined as the person who collects the revenue, and these headmen "were authorised and directed to apprehend all persons charged with committing crimes or offences, to search for stolen property, and in all cases of death under suspicious circumstances, to hold an inquest themselves, should the head of police, in whose division the village was situated, not arrive in time." For "abusive language or inconsiderable assaults or affrays they might either confine for 24 hours in the village watch-house, or might place the offender, if of low caste, in the village stocks."

Village Magistrates.

Police Tahsildars.

The Tahsildars "by the same regulations, were similarly declared to be heads of police, *ex-officio*, of their respective districts, charged with the maintenance of the peace, and bound

[1] Under Regulation X of 1816 the Criminal Judge of the Zillā was authorised to award a sentence of six months' imprisonment, together with corporal punishment in cases of theft, or a fine not exceeding Rs. 200 in other cases, with a maximum of six months' additional imprisonment in default of payment.

to report to the Magistrate all their acts, and all informations which they might receive connected with their police duties."

"The Zamindars found these Police Tahsildars a somewhat different set of men to the ill-paid and pliant police darogahs of former days, and this Collector-Magistrate, roaming through the District, was an intolerable nuisance to the lawless oppressors of the poor." [1]

Subsidiary Civil Courts, Village Munsifs and Village Panchāyats.

On the civil side the reforms of 1816 were equally sound. The head of the village, as Village Munsif, was authorised to receive and adjudicate all petty disputes, where the property involved did not exceed Rs. 20 in value; or, acting as an arbitrator with the consent of both parties, up to Rs. 200; and if the decision were given by a Panchāyat similarly assembled,[2] there was no limitation as to value, though the jurisdiction in both cases was confined to "sums of money or other personal property." "Against these decisions no appeals were allowed, save on the plea of corruption; and the decision of a second Panchāyat was final."

District Munsifs and District Panchāyats.

In lieu of the Native Commissioners, who hitherto had assisted the Zillā Judge in the disposal of his overburdened files, a number of District Munsifs were appointed, each with his independent jurisdiction, and these Munsifs were authorised to summon Panchāyats, by whom all suits could be decided, with the consent of both parties, whether for land or any other property, and without limitation as to value.[3] Like the decrees of Village Munsifs and Panchāyats, the decision of a District Panchāyat was final, though it also might be upset on a criminal prosecution.

Revenue Suits.

One other reform was initiated by Munro. "Tahsildars acting under the orders of their superior, could 'prevent the forcible occupation or seizure of lands or crops,' and when the lands or waters in dispute had not previously been in the occupation of any one party, could determine by whom they should be held in possession of till the matter was settled by a regular suit."[4] But the disposal of a regular suit might occupy many years, and a tenant wrongfully ejected, and dependent for his livelihood on the produce of his land, could not afford to await the law's delay. To mitigate this evil, Collectors were authorised, under Regulation XII of 1816, to take cognizance of all such cases, and to summon the parties accused. If they admitted the justice of the plaintiff's statament, decision was passed forthwith, and carried out; or, if it was denied, then the suit was to be referred, with the consent of both, to a Village, or at the request of either, to a

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[1] Dykes, p. 245.

[2] Regulation V of 1816 empowered Village Munsifs to summon Panchāyats with the consent of the litigant parties.

[3] Regulation VII of 1816. [4] Dykes, p. 250.

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District Panchâyat, which was to assemble within fifteen days, to 'investigate and determine the suit'." The powers given to the zamindar by the legislation of 1802 "of summarily selling up and turning out a man with a better title to the land perhaps than himself, to realise a demand which ten years after might prove to have been from the beginning a grossly unjust and wicked transaction,"[1]—this power still remained, and it was not until Munro came out as Governor of Madras in 1820 that he was able to carry out the remaining proposal made by him in 1814, viz., that the Collector should have the power as a Magistrate to enforce the patta regulations, and that zamindars and proprietors of land should be debarred from distraining without the authority of the Collector. The want was supplied by Regulation V of 1822 which empowered the Collector to dispose of such suits himself.

Reforms of 1843.

In 1843,[1] another judicial reform was effected. "The Courts of Circuit were swept away, and the Zillā Judge was superseded by a Civil and Sessions Judge, who was entrusted with the more important of those duties that had been originally allotted to the late Circuit Judges, both in that capacity, and, when sitting as the provincial court of appeal in civil suits, empowered to try such offences as do not come within the jurisdiction of the Sessions Court, and for which imprisonment up to two years with hard labour in irons, is deemed a sufficient punishment." The Subordinate Judge's court has been likened to the English "Grand Jury," as all cases committed to sessions by the magistracy had to pass through it. This machinery was intolerably clumsy and did not last long.

Subsequent changes. (A) Civil Justice --

Since 1843 there have been but few changes in the system of civil Judicature. The Civil Procedure Code became law in 1859. In 1873 the Civil Courts Act was passed, and the "Civil and Sessions" Court was re-named the "District and Sessions Court." In 1875, besides the District Judge, there was a Subordinate Judge, and five District Munsifs, one each at Salem, Nāmakkal, Tiruppattūr, Dharmapuri and Hosūr.

Existing Courts.

The introduction of Sir William Meyer's scheme in 1910-11, by lopping off the two busiest taluks in the District, has led to a general recasting of civil jurisdiction. There are now[2] only four District Munsifs, with jurisdiction as follows: (1) The District Munsif of Krishnagiri exercises jurisdiction over the Taluks of Krishnagiri and Hosūr, and holds court at the head-quarters of

[1] Dykes, pp. 328-384, Act VII of 1843.

[2] High Court Notification of 7th July 1911. Contrast Malabar District with its two District Judges, three Subordinate Judges and 22 Munsifs, or Tanjore with its four Subordinate Judges and 11 Munsifs.

each. (2) The District Munsif of Dharmapuri has jurisdiction over the Taluks of Dharmapuri and Uttankarai. (3) The Principal District Munsif of Salem has jurisdiction over the Taluks of Salem and Āttūr, and periodically visits Yercaud, to dispose of suits arising on the Shevaroy Hills. (4) The Additional District Munsif of Salem exercises jurisdiction over the Taluks of Ōmalūr and Tiruchengōdu.

The truncated District hardly provides sufficient work for a full-timed District Judge, and the necessity for a Subordinate Judge is not likely to arise.

Litigation.

Salem being a poor district, the amount of litigation is small. In 1905 the proportion of suits filed was one to every 162 persons of the total population. The average number of civil suits per annum was a little over 13,000. Of these, about one-fifth were tried in Village Courts.

The average number of ordinary Civil Suits (exclusive of those filed in Village Courts) between 1869 and 1878 was 3,320, and of Small Causes 3,751. The growth of civil litigation between 1880 and 1905 for the whole District is as follows:—

Average for	Ordinary.	Small Causes.	Appeals.
1880-85	2,967	2,258	293
1886-90	2,827	2,997	326
1891-95	3,437	4,319	368
1896-1900	4,246	6,035	298
1901-05	4,584	6,251	384

Revenue Courts.

The number of suits filed annually in the Courts of Revenue Divisional Officers is not large. Under the old Rent Recovery Act VIII of 1865 the average number of suits for the five years ending 1905 was 364. Under the Estates Land Act I of 1908 there were 191 suits in 1908–09; 237 in 1909–10; and 256 in 1910–11.

Village Courts.

In 1910, out of 1,899 Village Munsifs empowered to entertain civil suits, only 109 exercised their jurisdiction; the number of suits entertained by them was 1,829.[1] Village Courts are more

Taluk.	Number of Village Munsifs. Vested with jurisdiction	Exercising powers Civil.	Criminal.	Suits entertained.	Cases instituted.
Hosūr	355	5	10	46	54
Krishnagiri	285	19	23	237	41
Dharmapuri	381	29	25	385	169
Uttankarai	282	8	22	93	33
Salem	237	26	12	748	29
Ōmalūr	106	5	...	96	...
Tiruchengōdu ...	94	11	1	132	8
Āttūr	159	6	14	92	17

CHAP. XIII. CIVIL JUSTICE.

popular in Salem Taluk and in the Bāramahāl than elsewhere. The busiest courts were those of the Munsifs of Kāvēri-patnam, Pālakōdu (153 each), Yercaud and Nāmagiripet (122 each). The Village Bench Courts of Hosūr, Tiruchengōdu, Salem Town, Salem Fort, Shevapet, Rāsipuram, Tāra-mangalam and Ōmalūr also exercised jurisdiction, and entertained in all 608 suits, of which 214 belonged to Shevapet, and 188 to Salem Fort.

Registration.

Registration was organised in the District in 1865, when offices were opened at the head-quarters of all the taluks,[1] and also at Denkani-kōta, Pennāgaram, Rāsipuram, Sankagiri. Additional offices were opened on the Shevaroy Hills in 1872, at Harūr in 1891, at Shevapet[2] and Vālappādi in 1892, at Pālakōdu in 1896, at Nāmagiripet in 1901, and at Malla-samudram and Mōchēri on 1st May 1911. The District Registrar is in immediate charge of the Salem Municipality and 163 villages of Salem Taluk. He is assisted by two Joint Registrars, who exercise concurrent jurisdiction with him in original registration in his Sub-District. The other offices, 18 in number, are in charge of Sub-Registrars, except Yercaud, where the Deputy Tahsildar is *ex-officio* Sub-Registrar, without prejudice to his other duties. Since its introduction, registration has made extraordinary progress, the aggregate value of immoveable property registered annually having risen, during forty-two years, from 12½ lakhs to more than a crore of rupees.[3]

(B) CRIMINAL JUSTICE—

Act VII of 1843 was by no means the last word on the Criminal Judicial system. The number of Magistrates had to be increased, and their powers enlarged. In 1860 the Indian Penal Code became law, and the Code of Criminal Procedure followed in 1861. In 1860 the Tahsildars were relieved of Police duties, and the present Police Force was organised. These changes involved

[1] Including Ūttankarai and Ōmalūr. [2] Abolished, 1911.

[3] Year.	Number of documents registered	Receipts.	Expenditure.
		Rs.	Rs.
1867-68	4,260	10,657	6,468
1877-78	7,352	11,175	9,015
1887-88	25,186	32,785	25,389
1897-98	41,112	53,920	35,609
1909	67,273	87,767	53,178
1910 *	48,147	68,707	42,197

* The decrease in 1910 was due partly to plague and partly to the transfer of 6 Sub-Districts to Trichinopoly and North Arcot.

a complete revision of the District Administration, and in 1860–61 Mr. Pelly's scheme [1] was introduced, under which the Tahsildars of the nine newly-formed taluks were relieved of Police duties and, together with the newly-appointed Deputy Tahsildars, were invested with second-class magisterial powers. The magisterial jurisdiction of the District Magistrate, the Joint Magistrate, the Head Assistant Magistrate, and the General Charge Deputy Magistrate, were co-terminous with their respective Revenue Divisions, (see footnote 2, p. 59). An additional Deputy Tahsildar-Magistrate was appointed for the Shevaroys in 1862, and others for Harūr and Salem Town in 1865. In October 1892 the Tahsildar-Magistrates of Salem, Āttūr, Nāmakkal and Tiruppattūr were relieved of most of their magisterial duties by the appointment of Stationary Sub-Magistrates at their respective head-quarters. Taluk Sarishtadars appear to have exercised magisterial powers even before the introduction of Mr. Pelly's scheme [2], and under that scheme they continued to be *ex-officio* magistrates till the revision of 1910–11, except where the creation of Stationary Sub-Magistrates rendered them unnecessary, and Taluk Head Accountants took their place.

Under Sir William Meyer's scheme, [3] introduced in 1910–11, the magistracy is as follows :—Four Sub-Divisional Magistrates, Salem, Sankaridrug, Dharmapuri and Hosūr; eight Tahsildar-Magistrates, one to each taluk; seven Stationary Sub-Magistrates, Salem, Āttūr, Tiruchengōdu, Omalūr, Dharmapuri, Krishnagiri and Hosūr; one Sarishtadar-Magistrate at Harūr, where there is no Stationary Sub-Magistrate; six Deputy Tahsildar Sub-Magistrates, Rāsipuram, Yercaud, Sankaridrug, Uttankarai, Pennāgaram and Denkani-kōta; one Town Sub-Magistrate for Salem; two Special Magistrates at Kumāra-pālaiyam and Palakkōdu; eight Bench Courts at Salem Town, Shevapet, Yercaud, Āttūr, Omalūr, Tiruchengōdu, Krishnagiri and Dharmapuri.

Existing Courts.

Statistics of crime and of the work of the several courts are given in the separate appendix. The statement printed on p. 89 shows how far Village Courts exercised their powers in the several taluks in 1910. Here again the Talaghāt taluks show a curious reluctance to avail themselves of Village Courts, a reluctance which may perhaps be ascribed to the tendency to lodge false complaints, and to the general prevalence of perjury, which

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[1] Vide p. 59.

[2] Vide para. 18 of G.O. No. 555, dated 11th April 1860.

[3] Vide p. 60.

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are, unhappily, salient features in the criminal administration of the District, particularly in the southern taluks.[1]

GRAVE CRIME.

Salem District has an evil reputation for grave crime, and usually ranks among the five worst districts of the Presidency. There is annually one serious offence committed for every 2,000–2,500 of the population. There are between 30 and 40 murders annually, and an unpleasant number of murderers escape conviction. In 1894 there were 20 convictions for murder, and 25 for culpable homicide. In 1893 the number convicted for murder was 23. The graver offences against property fluctuate with the season. Organised dacoities are now, fortunately, becoming rare; most of the so-called dacoities are of a technical nature, being simple cases of cattle-lifting, or grain-theft, in which violence is used in attempting to carry off the property. Several of the reported dacoities are the result of village faction, and the case for the prosecution is usually spoiled by the exaggerations of the rival parties. Robberies average from 70 to 80 annually, house-breakings from 400 to 500, and ordinary thefts from 600 to 700. Cattle thefts are prevalent, and in this respect the District ranks second to Coimbatore; they average between 400 and 500. False coining appears to be on the increase; it was formerly confined to Muhammadans, but the lucrative business has since been taken up by Hindus. Reported crime is heavier in the Talaghāt than in the Bāramahāl or Bālāghāt. It is not long since Salem was infested with gangs. By a rigorous application of the security sections these gangs have been suppressed or broken up.[2]

Criminal Castes.

The principal criminal caste[3] of the District is that of Koravas. The Irulas, when the season is bad and forest produce difficult to obtain, are apt to take to dacoity, and even in ordinary seasons they help themselves to an occasional sheep from the flocks of the neighbouring villages. In Ūttankarai Taluk, especially in the Harūr Division, there are a bad lot of Pariahs, with cattle-lifting propensities as bad as those of the Koravas. In some parts Pallans take to house-breaking and cattle theft Donga Dāsaris (*Kattiri-vāndlu* or "scissor-thieves"), who occasionally visit the District from North Arcot and Vellore, require careful watching, and the Labbai Muhammadans sometimes supply a few desperate criminals.

Irulas.

The favourite method of the Irula sheep-stealer is to detach a straggling sheep at dusk from the flock, when they are

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[1] For instance, of 3,575 complaints received by the Police in 1908, no less than 844 were deliberately false.

[2] Only two gangs were registered in 1907, and since 1910 none, as under recent orders the members of gangs are registered individually.

[3] For the account of criminal castes I am indebted to the courtesy of Messrs. H. W. Lushington and S. F. Chetham.

being driven home, or when the shepherd is caught napping, to strangle it, and throw it into some bush. The shepherd is not likely to miss it, till he counts the sheep as he puts them in the pen; and the Irula returns at night to the spot where the stolen sheep is secreted, and carries it off. Irulas sometimes join with Koravas in dacoity.

Koravas.

The Kāvalgār Koravas supply most of the criminals, and the members of all three Nāḍs into which they are divided are all equally bad, and ready for any sort of crime, though they usually draw the line at murder. There are usually one or two Korava houses to a village. To all outward appearance they lead respectable lives. To guard against the security sections of the Penal Code, they purchase a little, not very valuable, land, and lease it out for a small fee for others to cultivate. When asked by the Police how they earn a livelihood, they can point to their land and cattle, and pose as agriculturalists. They keep on good terms with the villagers among whom they reside, especially with the leading men, whom they take into their confidence. If all goes smoothly, the villagers make good profit out of their Koravas, by purchasing their booty at a low price. If the local Police are unscrupulous, they too are made confidants, and well remunerated. As the villagers profit by the Koravas' crime, they are careful to conceal the whereabouts of their protégés, if the latter happen to be absent from the village when an inquisitive officer comes along. Most of the renters of toddy shops to which Koravas resort are their patrons and receivers, and a good many village officers are in league with them, and help them with evidence, or furnish them with security, when their Koravas are run in by the Police.

Kāval System.

It is the duty of the chief Korava in a village to watch his own village, and any outlying hamlets, to prevent the commission of crime. No Korava would dare to commit a crime within the "jurisdiction" of another Korava, unless he bore him a grudge. If a theft is committed within the "jurisdiction" of any particular Korava, he is bound either to recover the stolen property, or pay its value to the loser. If one Korava suspects another Korava of an offence within his "jurisdiction," he will report to the nearest seniors of his caste, who assemble in secret conclave, to which no outsider is admitted. If the suspected Korava confesses, he is asked to produce the property stolen. If the property consists of cattle, it will be taken by night to a distant unfrequented spot, preferably in a forest, and tied. The owner of the cattle will receive an intimation to proceed to the spot where the cattle are tied, some time between 4 and 6 A.M. If the stolen

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property is easily moveable, it is thrown into the premises of the owner. If the property is destroyed or disposed of, the guilty Korava has to pay, cash down, its value. The conclave then closes, and the guilty Korava has to provide a feast to his fellow castemen. If, however, the suspected man professes innocence, he is tried by ordeal. If by ordeal he is found guilty, he has to render up the property, or its value in money. If he declines to undergo the ordeal, he is excommunicated and placed in Coventry; his crimes are brought to light, and he will go to Jail. For his services as village watchman, each Korava claims 12 Madras measures of grain per annum from every ryot, and if the ryot owns a pen, he must also pay a sheep. The owners of coco-nut or areca-nut topes, however, have to pay Rs. 6 per acre per annum, a stiff assessment. If any one, to whom the Korava *kāvalgār* offers his protection, refuses it, he is persecuted with endless petty thefts of his property, and in the end he finds it cheaper to pay the *kāval* fees and give in. The *kāvalgār* often resides miles away from the village under his protection, and simply enters into an agreement with the villagers to assure the safety of their property. Some old decrepit woman of the caste is often the *kāvalgāri*.

When Koravas get on bad terms with the villagers, they resort to arson. There are two ways of burning down a village hut. One is to tie matches on one end of a "joss-stick," (*ūttu-vatti*), fix that end in the thatch, and ignite the other end. This allows the miscreant half an hour for his escape. The other plan is to cover some phosphorus with wet cow-dung, and place it on the thatch. The sun will dry it in two or three days, and it then ignites. The excitement of a village fire affords a Korava a golden opportunity for loot. Most of the houses are deserted by their occupants, who run out to help in suppressing the fire. The Korava is at liberty to walk in and carry off anything to which he takes a fancy.

Methods.

Koravas, especially those of the Bāramahāl, are careful to carry out their dacoities and house-breaking at a distance from home; preferably in another district. The Bāramahāl Koravas work hand in glove with those of North Arcot, and make frequent excursions to the Kolar Gold Fields. Before starting on such an expedition, they make sure of the favour of the gods. They offer coco-nut, camphor, flowers, etc., before Māri-amman. One of them prepares two packets of flowers. The contents of one packet are red, of the other white. These packets are placed before the goddess, who is asked to grant success. Then one of the Koravas, who has not seen the packets tied, is asked to choose one. He prostrates before the goddess, and selects one of the packets. This is opened; if it contains red flowers, the party is assured

of success; if the flowers are white, the expedition must be postponed. On such occasions Koravas also accept the augury of lizards. Another form of divination is by stones. Five water-worn pebbles of different colours are gathered from a stream, and placed in a row. The man who has to bore the hole in the wall of the house mentally selects one of the five stones, after worshipping his family deity. One of the Koravas present is then asked to pick out the stone. If he selects the right stone, the expedition will succeed. If he selects the wrong stone, the procedure will be gone through twice again. If at the third attempt he does not select the right stone, the expedition must be altogether abandoned. A portion of the proceeds of an excursion is reserved for the deity as a thank offering. Some days prior to a house-breaking, one of the band is deputed to examine the house to be broken into, and mark on the wall the exact spot where a hole must be made. If possible, he gets information from servants or neighbours, bribing them with a promise of money, if the project succeeds. Before they start for the scene of the crime, the Koravas assemble in a pre-arranged spot, and imbibe moderately. They do not move in a body, but singly. When they set out on a house-breaking trip, they wear a red cloth tightly tied, or tight short drawers. A red cloth is invisible at night, the drawers will not impede his movements. They arm themselves with a *lathi* of bamboo, a knife and a house-breaking implement (*kannakōl*), tobacco, betel-leaves and nuts. The *kannakōl* used by the Salem-Nād Koravas is about 18″ long, 6″ or 7″ in circumference and four-sided. The man who uses it usually sits. The Attūr-Nād Koravas use a pointed instrument about 12″ long, fitted to a bamboo handle about 27″ in length. The man who uses it stands; he must have an assistant to catch the earth that falls, in order that the inmates of the house should not be roused. The Āttūr-Nād Korava often bores a hole in the wall on a level with the door-bolt. He then slips his hand through the hole, draws back the bolt, and opens the door. The Salem-Nad Koravas prefer to make a hole large enough to admit a man. The Korava who bores the hole will put his right leg through, and so find out whether he can conveniently enter the house.

Before starting this operation a handful of sand is thrown on the roof, to ascertain whether the inmates are asleep or awake. If no sound ensues from within, the man who has to bore the hole, sets to work, and the rest of the gang, standing at a distance, keep on the *qui-vive* to guard against attack. If taken by surprise, and if their retreat is cut off, Koravas always fight. The man who enters the house sometimes takes a box of matches with him, to help him find whatever is worth taking. He hands his booty

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through the hole. It is said that a Korava can locate precisely the whereabouts of brass and bell-metal vessels, by striking a brass pot with a stone before he enters. The sound so produced reverberates in the vessels kept within. If this is true, the Korava's sense of hearing must be marvellously acute. After all portable articles of value are removed and handed out through the hole, the thief tries to strip what jewels he can off the sleeping inmates without disturbing them. When his work is finished, he gets out, either through the hole he has made, or by opening the door. The gang then quit the scene of operations, bury the booty in different places, and before daybreak all are at home. After a day or two the property stolen is either melted down, or sold through trusted villagers. Koravas are adepts with the crucible, and need no goldsmith's help.

Slang.

Koravas can communicate with each other by signs. They talk Tamil, Telugu and Hindustani, and are clever at disguise. They also employ professional slang. A Policeman is *valān*, an Inspector or Head Constable *peramācchi*. Gold is *pōlumbu*, silver *vēlimbi*, brass *rabukkādu* and iron *emakkai*, a currency note is *kathiyān*, a rupee *tarumbu*. A Brahman is *vēlanthi*, a goldsmith *kosalān*. Arrack is *vendi*, a sheep *kōtluvān* or *nadappān*.

Karuvēppilai and Uppu Koravas.

The Karuvēppilai and Uppu Koravas wander throughout the District to gather leaves, and hawk salt. They are commonly regarded as harmless compared with their Kāvalgār cousins, and to some extent they do earn an honest livelihood; but their expeditions afford good opportunities for thieving, and as they are constantly on the move, they can easily escape detection. Several Uppu Koravas from North Arcot have been caught in Salem District pick-pocketing in shandies in various disguises, and there is every reason to suppose they are not more innocent than the Kāvalgārs. Some of them have successfully practised the confidence trick, by offering a real gold jewel at a low price; the villagers get it tested by the village goldsmith, and finding it genuine, buy largely of other jewels, which are afterwards discovered to be brass.

POLICE.

The strength of the Police force during the past thirty years is shown in the following statement :—

Year.	Number of constables and head constables	Number of persons per constable.	Total cost.
			RS.
1881	1,086	1,466	1,32,048
1891	1,087	1,805	1,41,346
1901	1,234	1,552	1,35,708
1911	1,118	1,580	...

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After the Salem riots in 1882, an extra force of 215 additional Police was maintained for two years.

The reorganisation of the Police force began in 1906, and was completed in 1912. Leaving altogether out of account the Police Divisions of Tiruppattūr, Vāniyambādi, Nāmakkal and Paramati, the result of the scheme has been to reduce the number of Police stations from 82 with one outpost, to 41 with 12 outposts. The 17 Inspectors are reduced to 10, but they are assisted by 66 Sub-Inspectors. Head Constables are raised from 104 to 134, and Constables from 784 to 984.

Recruits are most difficult to obtain, even for temporary plague duties, which do not require a high standard of efficiency. Nearly one-fourth of the entire force are Muhammadans. Kavarais come second, and Vellālars third. Next come the Brahmans, of whom in 1911 there were 121, and after them the Pallis

JAILS.

The District is provided with a Central Jail at Salem, and fourteen subsidiary jails, situated at the kasbas of the several taluks and the head-quarters of Deputy Tahsildars.[1]

The Central Jail was built in 1862, and is at present capable of accommodating 898 prisoners, of whom 738 can be lodged in cells. The total cost is estimated at Rs. 1,50,971. The buildings are arranged on a rather unique plan. Additions and alterations have, however, been made to them from time to time. The whole enclosure is bounded by a wall having 12 sides. Five of the sections of the wall have out-works attached to them, and in these enclosures are placed a cellular prison, a hospital, a cellular block for quarantine purposes, an annexé for criminal lepers, and an imposing main entrance, two storied, with offices for the Jail officials. The general wards of the Jail are arranged in the centre of the space in six interrupted segments of two circles; three of a smaller circle and three of a larger. Each block in each segment has free ventilation through the interruption of the contour of the other circle, and as all the blocks are double storied, the cells are well placed for ventilation. There is a separate extra-mural block of buildings with a walled enclosure for Under-trial prisoners. The Central Jail has recently been converted into a special jail for habitual criminals. Casual convicts sentenced to periods in excess of one month are committed to the Central Jail at Vellore or Coimbatore and the civil prisoners to the Central Jail, Vellore. Female convicts used formerly to be confined in the Salem Central Jail, but since June 1893 they are

[1] For the note on jails I am indebted to Mr. S. Davis Superintendent, Central Jail, Salem.

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committed by Courts direct to the Vellore Jail. While on remand, female prisoners are kept in a building in the compound of the Collector's Office. Juveniles are transferred direct to the Reformatory School, Chingleput, when so directed by the Courts, as soon as accommodation is available in that institution Adolescent convicts sentenced to long terms of imprisonment are transferred to the special jail at Tanjore. There are three large contiguous workshops for jail industries. The convicts receive elementary education and are employed in weaving cotton goods, kamblis, and *korai*-grass matting, in rattan work, coir work, blacksmith work, and gingelly-oil pressing.

The health of the Jail has always been good, and when cholera rages over the town, the inmates enjoy remarkable immunity from the disease. The water-supply and bathing arrangements have recently been improved, by the provision of a double installation of an oil-engine and turbine pump over two wells, which raises water into an elevated masoury reservoir, whence it is drawn off by hydrants for drinking, cooking and ablutionary purposes.

APPENDIX.

List of Judges.

Permanent, acting or in charge.	Names.	Tenure.	
		From	To
	Zillá Judges, 1803–1843.		
Permanent ...	Mr. T. N. Aufrere [1] ...	25 Mar. 1803	23 Jan. 1810
Do. ...	„ G. Gregory	24 Jan. 1810	2 May 1816
Do. ...	„ J. Bird	8 May 1816	26 July 1824
Do. ..	„ E. H. Woodcock ...	27 July 1824	9 June 1828
Do. ...	„ F. M. Lewin	10 June 1828	16 Dec. 1830
Do. ...	„ G. S. Hooper	17 Dec. 1830	10 Jan. 1833
Acting	„ R. Nelson	12 April 1832	18 Oct. 1832
Do.	„ W. Harington [2] .	19 Oct. 1832	10 Jan. 1833
Permanent .	„ E. Bannerman [3] ...	11 Jan. 1833	10 Nov. 1835
Do. ...	„ W. Harington ..	11 Nov. 1835	19 Jan. 1837
Acting	„ J. Goldingham ...	17 Nov. 1835	24 Mar. 1836
Do.	„ H. T. Bushby [4] ...	25 Mar. 1836	2 May 1836
Officiating ...	„ E. Bannerman ...	3 May 1836	19 Jan. 1837
Permanent ...	Do. ..	20 Jan. 1837	27 Dec. 1839
Acting	„ W. A. Neave	23 April 1830	27 Dec. 1839
Permanent ...	Do. ...	28 Dec. 1839	24 Feb. 1842
Do. ...	„ J. G. S. Bruere ...	25 Feb. 1842	14 Aug. 1843
	Civil and Sessions Judges, 1843–1871.		
Permanent ..	Mr. J. G. S. Bruere ...	15 Aug. 1843	12 June 1851
Do. ...	„ W. A. Forsyth	13 June 1851	31 Mar. 1853
Acting	„ T. H. Davidson [5] ..	9 Dec. 1851	11 May 1852
Do.	„ T. W. Goodwyn ...	25 May 1852	6 April 1853
Permanent ...	„ Do. ...	7 April 1853	20 Feb. 1859
Acting	„ C. W. Reade	9 Jan. 1856	23 Mar. 1857
Do.	„ J. W. Cherry [6] ..	24 Mar. 1857	25 Mar. 1858
Do.	„ W. Hodgson	26 Mar. 1858	26 July 1858
Do.	„ R. G. Clarke	27 July 1858	30 Sept. 1858
Permanent ...	„ T. W. Goodwyn .	1 Oct. 1858	21 Aug. 1859
Acting	„ J. W. Cherry . ..	5 Mar. 1859	21 Aug. 1859
Permanent ...	„ Do.	22 Aug. 1859	20 Mar. 1865
Acting	„ A. W. Phillips	1 Dec. 1859	10 Nov. 1861
Permanent ...	„ J. W. Cherry	11 Nov. 1861	8 Mar. 1863
Acting	„ R. M. S. Græme ...	14 Mar. 1863	8 April 1863
Permanent ..	„ J. W. Cherry	9 April 1863	10 Oct. 1864
Acting	„ H. E. Sullivan	11 Oct 1864	5 Jan. 1866
Permanent ...	„ C. F. Chamier [7] .	21 Mar. 1865	19 April 1869
Do. ...	„ E. F. Eliott	25 May 1869	1 Mar. 1873

[1] Entered the service of the East India Company as a Factor in 1792: appointed as Assistant to Collector of Ganjām, 1800.

[2] Died at Coimbatore, 1849 (vide Mr. J. J. Cotton's *List of Tombs and Monuments*, No. 1105).

[3] Op. cit. No. 1248.

[4] Died at Cuddapah, 1838 (op. cit. No. 1118).

[5] Died at Salem, May 11, 1852.

[6] Died 1866; tomb in cemetery of St. George's Cathedral (op. cit. No. 508)

[7] Died 1869. Yercaud cemetery (op. cit. No. 1686).

List of Judges - cont.

Permanent, acting or in charge.	Names.	Tenure. From	To
	District and Sessions Judges.		
Permanent	Mr. E. F. Eliott	1 Mar. 1873	27 Oct. 1878
Do. ...	" J. C. Hannyngton ...	16 Nov. 1873	...
Acting	" H. P. Gordon	14 Feb. 1876	26 April 1878
Do.	" J. C. Hughesdon ...	10 June 1878	...
Do.	Do. ...	1 April 1879	15 April 1879
Permanent ...	" J. C. Hannyngton ..	16 April 1879	3 Dec. 1880
Acting	" F. H. Wilkinson ...	4 Dec. 1880	21 Mar. 1883
Do.	" E. N. Overbury ...	1 April 1883	13 July 1884
Do.	" R. Sewell	14 July 1884	12 Aug. 1884
Permanent ...	" C. W. W. Martin ...	16 Aug. 1884	18 Feb. 1885
Acting	" S. H. Wynne	19 Feb. 1885	9 Mar. 1885
Permanent ...	" C. W. W. Martin ...	8 April 1885	15 July 1887
Acting	" C. Ramachandra Ayyar.	16 July 1887	20 Aug. 1887
Permanent ...	" C. W. W. Martin ...	21 Aug. 1887	31 Mar. 1889
Acting	" G. Stokes ..	1 April 1889	14 Nov. 1889
Do.	" J. W. F. Dumergue ...	15 Nov. 1889	13 Dec. 1889
Do.	" T. Weir	14 Dec. 1889	28 Feb. 1890
Do.	" J. W. F. Dumergue ...	1 Mar. 1890	8 April 1890
Do.	" L. A. Campbell ...	9 April 1890	15 June 1891
Do.	" C. H. Mounsey ...	17 June 1891	9 Sept. 1891
Do.	" W. J. Tate	10 Sept. 1891	29 Mar. 1894
Do.	" T. M. Horsfall	30 Mar. 1894	1 Mar. 1895
Permanent ...	" W. J. Tate	2 Mar. 1895	4 April 1899
Acting	" A. M. Slight	5 April 1899	22 Mar. 1900
Permanent ...	" L. C. Miller	23 Mar. 1900	31 July 1902
Acting	" P. Rajagopala Achariyar	4 Aug. 1902	27 Oct. 1902
Permanent ...	" L. C. Miller	29 Oct. 1902	18 Dec. 1902
Acting	" R. F. Austin	24 Dec. 1902	19 Jan. 1903
Permanent ..	" L. C. Miller	20 Jan. 1903	14 Aug. 1903
Do. ...	" S. Gopala Achariyar ...	15 Aug. 1903	4 Aug. 1906
Acting	" J. J. Cotton	5 Aug. 1906	8 Sept. 1906
Permanent ...	" A. C. Dutt	9 Sept. 1906	15 Feb. 1907
Acting	" S. G. Roberts	18 Feb. 1907	9 Mar. 1907
Permanent ...	" W. B. Ayling	10 Mar. 1907	9 Mar. 1908
Acting	" A. Edgington	10 Mar. 1908	2 Jan. 1909
Permanent ...	" W. B. Ayling	5 Jan. 1909	14 July 1910
Acting	" F. B. Evans	15 July 1910	12 Nov. 1910
Do.	" D. G. Waller	13 Nov. 1910	2 Jan. 1911
Permanent ...	" H. O. D. Harding ...	3 Jan. 1911	...

CHAPTER XIV.

LOCAL GOVERNMENT

LOCAL GOVERNMENT—The Boards—Functions—Finance—Receipts—Expenditure—Unions—Sanitary Associations—Salem Municipality.

CHAP. XIV. LOCAL GOVERNMENT. The Boards.

LOCAL Government vests in the District Board, four Taluk Boards, twenty-eight Unions, a varying number of Sanitary Associations, and the Municipality of Salem.

The germ of the present Local Funds was the Road Cess of 1859.[1] At first the District was divided into two "Circles" for Local Fund purposes, one Circle being co-terminous with the three Sub-Division taluks,[2] the other including th remainder of the District. The Collector was President of both these Boards, the Sub-Collector Vice-President of the Hosūr Circle. The Hosūr Board had 12 official and 14 non-official members, the Salem Board 13 official and 15 non-official members. In 1884 these circles were reorganized into the District Board and 4 Taluk Boards, corresponding to the Revenue Divisions of Hosūr, Tiruppattūr, Salem and Nāmakkal. With the excision of Nāmakkal and Tiruppattūr in 1910-11, the Boards were reorganised as follows:—

—	Members.				
	Ex-officio.	Nominated.		Elected.	Total.
		Officials.	Non-officials		
District Board ..	5	3	8	16[3]	32
Salem Taluk Board ...	1	4	6	10	21
Sankari Taluk Board.	1	3	5	9	18
Hosūr Taluk Board ..	1	4	7	9	21
Dharmapuri Taluk Bd.	1	3	5	9	18

Functions

The Salem Taluk Board is presided over by a non-official since 1914.

The District Board is responsible for the upkeep of the more important roads and dāk bungalows, together with a few educational and medical charges, and the cost of fighting plague.

[1] Vide p. 295, Vol. I. [2] Hosūr, Krishnagiri and Dharmapuri.
[3] G.O. No. 647 L, dated 17th April 1913.

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On the Taluk Boards falls the cost of maintaining village and feeder roads, hospitals and dispensaries, education, markets, choultries, lamp-lighting, improvement of village-sites and water-supply, sanitation and vaccination. The chief function of Unions and Sanitary Associations is village conservancy.

Finance.

Local Fund Finance is in a very critical state. Even before the excision of Nāmakkal and Tiruppattūr, it was a hard task to make ends meet, and all the Taluk Boards, except that of Nāmakkal, were chronically insolvent, and dependent on doles from District Board funds. The removal of Nāmakkal has made matters worse, and in the budget of 1911-12, the first year of the reconstitution, practically no new works could be provided for, while an allotment from Government of at least Rs. 30,000 for educational purposes was required to make the Boards solvent.[1]

Receipts.

The average revenue of Local Funds, for the five years ending 1878-79, was not quite Rs. 2,30,000. In 1909-10, the year before Nāmakkal was lopped off, the revenue was just under Rs. 7,40,000. The first budget for the truncated District (1911-12) estimated for a little under Rs. 5,20,000. In 1909-10 the District Board received over Rs. 4,04,000, the Taluk Boards about Rs. 2,76,000, and Unions just under Rs. 60,000. The chief items of revenue under the old and new conditions are contrasted in the margin.

Item.	1909-10.	1911-12.
	RS.	RS.
Land Cess ...	2,25,256	1,08,000
Railway Cess ..	56,289	42,000
Road Tolls ...	74,055	64,000
Avenue Produce.	62,242	37,550
House Tax ..	54,795	43,940
School Fees ...	23,140	14,650
Market Dues ..	18,427	12,480
Fisheries ...	10,094	8,100
Ferry Tolls ...	10,940	3,150

The Land Cess is of course the mainstay of Local Fund Finance, half of it being credited to the District Board, and half to the Taluk Board. The Railway Cess was first levied in 1903-1904.

Road Tolls, the perquisite of the District Board, are levied at maximum rates, and form a steadily increasing item of revenue. In 1880 there were eleven toll-gates, producing a revenue of about Rs. 24,000; in 1896-97 Tolls realised Rs. 47,450; in 1909-1910 there were 30 gates in the District, and they fetched over Rs. 74,000.

The revenue from avenue produce, which is divided about equally between the District Board and the Taluk Boards, is greater than that of any other district in the Presidency. Tamarinds rarely bear evenly from year to year, and the bids rise and fall with the

[1] G.O. 203 L. of 13th February 1911.

season prospects. Thus in 1905–06 the bid was only Rs. 14,932, in 1898–99 it realised Rs. 48,810.

Among the perquisites of the Taluk Boards are (1) market dues, a steadily increasing item of revenue which has risen by about 50 per cent. since 1897–98; (2) school fees, which vary very little from year to year; (3) fishery rents, which are at the mercy of the season, varying from less than Rs. 4,000 in 1905–06, to nearly Rs. 12,500 in 1903–04; (4) ferry rents, seven-eighths of which used to come from the ferries in Nāmakkal Taluk.

The House-Tax, the main source of Union Revenue, is levied at three-fourths of the maximum rates, except at Yercaud where maximum rates are levied. This tax realised Rs. 28,194 in 1896–97, and in 13 years it more than doubled.

The poverty of the Boards is shown in the heavy doles from Provincial Funds that are required to keep them solvent. In 1905–06, for instance, contributions from Provincial Funds amounted to Rs. 1,52,000, in addition to a loan of half a lakh, and Rs. 20,000 of the contribution was for the express purpose of "wiping off deficits." The budget for 1911–12 included "contributions" of over Rs. 1,20,000. The District Board usually has to allot sums of from Rs. 50,000 to 60,000 annually to the Taluk Boards to enable them to pay their way.

Charges.

Expenditure is, of course, proportionate to receipts. The chief charges under old and new conditions are noted in the margin.

	1909–10.	1910–11.
	RS	RS
Public Works ...	2,97,470	3,02,410
Public Health ...	1,18,037	1,04,630
Education ...	85,023	66,320
Administration.	24,530	22,180

Public Works (1911–12) include upkeep of roads, Rs. 1,80,000; new communications, Rs. 45,500; establishment, tools and plant, Rs. 57,000. Public health includes (1911–12) hospitals and dispensaries, about Rs. 42,000; sanitation, about Rs. 40,000; and plague charges, about Rs. 11,000.

Unions.

The Yercaud Union is under the direct control of the District Board. The other Unions, 27 in number, are distributed as follows:—

(1) Salem Taluk Board.—Salem Taluk: Rāsipuram (constituted 1886), Nāmagiripet (1898).—Āttūr Taluk: Attūr (1886), Pedda-Nāyakkan-pālaiyam (1892), Ēttāppūr (1892), Gangavalli (1892), Sendāra-patti, Tammampatti (1893), Tidāvūr (1892), Vīraganur (1894).

(2) Sankari Taluk Board.—Tiruchengōdu Taluk: Tiruchengōdu (1886), Edappādi (1892) Komarapalaiyam (1914) and Sankari (1915),—Ōmalūr Taluk: Ōmalūr and Tāra-mangalam (1892).

(3) Dharmapuri Taluk Board.—Dharmapuri Taluk: Dharmapuri (1886), Pennāgaram (1891), Pālakōdu, Pāppāra-patti

CHAP. XIV. LOCAL GOVERNMENT.

(1894), Kāri-mangalam (1894) and Marandahalli (1915).--Ūttankarai Taluk: Harūr (1895).

(4) Hosūr Taluk Board.--Hosūr Taluk: Hosūr (1886), and Denkani-kōta (1891).—Krishnagiri Taluk: Krishnagiri (1886) and Kāvēri-patnam (1891).

Of the 28 Unions contained in the reduced District, 12 contain less than 5,000 inhabitants, and in only 7 does the population exceed 10,000. On the other hand the assessment is comparatively high. Many of the Unions are by no means compact, especially in Āttūr Taluk, where six of the Unions are over ten square miles in area, Attūr itself covering some 27 square miles. The richest Union is Rāsipuram, with a house-tax demand of Rs. 5,200, the poorest is Tidāvūr, with a demand of only Rs. 750. Assessment is heaviest in Yercaud, next to which stands Hosūr, and lightest in Edappādi.

The 25 Panchayats existing in the District in 1911-12 contained 230 members, of whom 80 were officials, mostly village headmen and karnams, and of these, 64 were members *ex-officio*.

In 1911-12 the income of Unions was some Rs. 56,500, House Tax contributing about Rs. 44,000, and miscellaneous receipts the remainder. Charges included about Rs. 29,000 on scavenging establishments and other sanitary outlay, Rs. 6,300 on clerical establishment, Rs. 14,500 on communications, Rs.4,500 on lighting.

Sanitary Associations.

The Sanitary Associations provide for conservancy in some of the larger villages into which the Union system has not been introduced. They derive their funds from private voluntary subscriptions, which are supplemented by grants from the Taluk Boards. Their number in 1876 was 32, in 1905 it was 18, and this has been reduced to 15 with the excision of Nāmakkal and Tiruppattūr Taluks. In the Talaghāt there are Associations at Mallūr, Sūra-mangalam, Kannānkurchi, Attayāmpatti and Panamarattu-patti, all in Salem Taluk, at Jalakantāpuram, partly in Omalūr and partly in Tiruchengōdu Taluks, at Sankaridrug and Kumāra-pālaiyam in Tiruchengōdu Taluk. In the north of the District, associations exist at Kela-mangalam, Mattigiri, Sūlagiri, and Bōrikai, in Hosūr Taluk, at Rāya-kōta in Krishnagiri Taluk, and at Uttankarai and Kunnattūr.

Salem Municipality.

Salem was constituted a Municipality on November 1, 1866, with a Council of 12, of whom 4 were officials. The Council was raised to 20 in 1871-72, of whom 10 were officials. In February 1882 the Ward system of election was introduced. In 1913 the strength of the Council was raised to 24, the proportion of elected Councillors being fixed at three-fourths of that number. For election purposes the town is at present divided into nine wards. The Chairman is elected. A paid Secretary was appointed in

April 1898 but the post was abolished in 1916. On the whole the Council has done its work smoothly and well.

Receipts.

In 1874–75 the receipts, exclusive of the opening balance, were Rs. 41,317, in 1909–10 they stood at Rs. 1,08,690.[1] The principal items of revenue compare as follows:—

Items.	1874–1875.	1909–1910.
	RS.	RS.
House and land taxes	12,628	28,638
Vehicles and carts	8,476	8,624
Professions	Nil.	5,651
Tolls	9,250	15,208
School fees	1,356	19,169
Contributions	3,600	3,009

It will be noted that the taxation of immoveable property and means of conveyance had more than doubled during the period, and the income from school fees had increased fourteen-fold. Taxation in 1909–10 realised over Rs. 43,800, and revenue apart from taxation over Rs. 26,700.[2] Among minor items may be noted cart-stands, about Rs. 1,500, slaughter-house fees, Rs. 3,000 and markets, Rs. 1,500. Taxation, including tolls amounted in 1909–10 to As. 13–4½ pies per head, against a Presidency average of Rs. 1–5–5. A Water-Tax was levied first in 1910–11, when it realised Rs. 17,146.

Expenditure

The following statement shows the growth of the chief municipal charges from 1874–75 to 1909–10:—

Item.	1874–1875.	1909–1910.
	RS.	RS.
Public Health	20,188	40,561
Education	4,132	35,370
Public Works	9,618	15,063[3]
Administration	2,846	7,697
Lighting Charges	655	4,516

[1] Exclusive of a loan of Rs. 1,57,540 for water-supply. The figure quoted includes contributions of Rs. 12,396.

[2] Inclusive of school fees.

[3] In 1910–1911 the expenditure under Public Works was Rs. 2,70,005, of which Rs. 2,51 557 were due to the water-supply scheme.

CHAPTER XV.

GAZETTEER.

I. BĀLĀGHĀT—HOSŪR TALUK.

HOSŪR TALUK

HOSUR Taluk is the largest in the District, covering an area of 1,217 square miles. Its extreme length from north to south is 50 miles, and the breadth from east to west is 43 miles; the average breadth being about 30 miles. It is bounded on the north by the Mālūr and Bowringpet Taluks of Kōlār District in Mysore, on the north-west by the Hōskōte and Ānekal Taluks of Bangalore District, on the west by the Kankanhalli Taluk of Bangalore District, on the east by Krishnagiri and Dharmapuri, and on the south by Dharmapuri and the Kollegāl Taluk of Coimbatore, between which and the Hosūr frontier flows the Kāvēri.

Not quite half the Taluk, principally the north-western portion, can be truly described as Bālāghāt. The north-western portion is comparatively plain; but broken by an interminable series of undulations, some almost ravines from their steepness, and others more gentle in their slopes. Most of these have been utilised for irrigation, by damming the lower end to retain water, but the

works are generally insignificant. The more northerly portion, stretching through Attipalli and across towards Sarjāpuram, and on towards Bāgalūr and the Mysore frontier, is almost level: on the east, commencing west of Sūlagiri and on towards Uddanapalli, and thence towards Kela-mangalam, comes a series of rocky hills, almost deserving the names of mountains, which stretch away towards the Krishnagiri frontier, forming part of the second line of the Eastern Ghāts. On the south-east, for twenty miles, the Mēlagiris form an unbroken chain, separating the Taluk from Dharmapuri. The whole northern and western part of the Taluk, as far as Javulagiri and Denkani-kōta, is on the Mysore plateau. Except where the comparatively scanty cultivation crowds round the villages, this tract is generally bare and uninteresting. Beyond Javulagiri and Denkani-kōta, in a line drawn from a little south of the former to about three and a half miles south of Denkani-kōta, and then onwards in a south-east direction to the Mēlagiris, the plateau begins to sink towards the Kāvēri in a maze of forest-clad peaks and cones. Kundu-kōta is as it were the *ultima Thule* of civilization. A drop of 1,000 feet by Tipu's ghāt leads to the wildest jungles. Here and there a squalid village struggles against wild beasts and fever. The country south-east of Denkani-kōta is jungly. Towards Kela-mangalam on the east, and Tali on the west, is the usual bare undulating spread of the Hosūr plateau. It may generally be said that where the Bālāghāt is least prepossessing, as towards Bāgalūr, it is most healthy; and whenever it becomes beautiful, it is unsafe to live in, at least for strangers.

Hosūr Taluk was ceded to the Company by the Treaty of 1799. Buchanan describes it in 1801 as consisting of the Taluks of Hosūr, Denkani-kōta, Kela-mangalam, Ratnagiri, Venkatagiri-kōta, and part of Ālambādi[1] on the left bank of the Kāvēri, together with the "Feudatory Lordships" of Bāgalūr, Sūlagiri, Ankusagiri, Punganūr and Pedda-Nāyakkan-Durgam. In 1803 the whole tract was transferred to North Arcot, and in 1808 it was re-transferred as one taluk to Salem, *minus* the two Pālaiyams last named, and Venkatagiri-kōta.[2] A considerable tract between the Āne-bidda-halla and the Sanat-kumāra-nadi, which now forms part of Dharmapuri Taluk,[3] was also included in the territory ceded in 1799.

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[1] A Taluk of Ālambādi existed in 1801 in charge of a Sarishtadar; it was abolished in the following year. It probably consisted of the old five Karais, Attarani, Malahalli, Anchetti, Nātarāpālaiyam and Pikkili.

[2] *Vide* p. 14.

[3] *Vide* Vol. I, p. 12, Pikkili and the Morappūr Valley.

CHAP. XV. HOSŪR TALUK. History.

The history of Hosūr Taluk is the history of border chieftaincies, of which three survive in the Pālaiyams of Bāgalūr, Bērikai and Sūlagiri. Hosūr, Denkani-kōta, Ballapalli, Ankusagiri, Ratnagiri, have all in turn been seats of petty Governments, while Kundāni at the end of the thirteenth century was one of the capitals of the Hoysalas, Rāmanātha and Visvanātha. The intricate manner in which Government villages are intermingled with villages belonging to Mysore and the Pālaiyams is no doubt a relic of feudal chaos, and to this day the British ryotwari villages are locally known as *Kumpini Ilākā*, while Mysore villages are described as *Rāja Ilākā*, and the Pālaiyam villages as *Sarkār*.

Hosūr Taluk covers four of the principal routes between the Mysore plateau and the Bāramahāl, and on this fact its history chiefly hinges. The four routes are—

(1) The Būdi-kōta Pass[1], from Krishnagiri, via the Mārkanda-nadi valley, to Būdi-kōta, in Bowringpet Taluk of Kōlār District.

(2) The Sūlagiri Pass.

(3) The Anchetti Ghāt, between Denkani-kōta and Pennāgaram.

(4) The Pālakōdu-Rāya-kōta Pass which lies wholly in Krishnagiri Taluk.

(1) Būdi-kōta Pass.

The Būdi-kōta Pass, now almost forgotten, was one of the principal routes between the Bāramahāl and the Bālāghāt in the days of Haidar and Tipu.[1] Its approach was guarded by the Fort of Krishnagiri, and its entrance was flanked by the Durgams of Bālakonda-Rāyan and Ankusagiri. No doubt the selection of Kundāni as a capital of the Hoysala Kingdom of Rāmanātha, in the latter half of the thirteenth century, was due to its proximity to this Pass, which must even then have served as a main channel of communication between the upland and lowland territories of the Hoysala king. Its former military importance is testified to by the rough track which still bears the name *Dandu Ōni* or Army Road, which branches from the Krishnagiri-Sūlagiri Road at the 7th mile from Krishnagiri, near the village of Puliyanjēri, and passes by way of Nidusāl to Manavārana-palli. There it splits. The eastern branch passes east of the Pālmāl Ridge via Singiri-palli to Kāma-samudram in Kōlār District. The western branch runs from Manavārana-palli via Sigarala-palli, and west of the Pālmal Ridge to Būdi-kōta.

[1] The Būdi-kōta Pass is clearly marked on a map in the India Office, dated 1800, drawn up by Mr. Mather, of the "Purgunahs" of "Oussoor, Banglore, Solegeery and Ankusgery."

(2) Sūlagiri Ghāt.

The Sūlagiri Ghāt is rather steep; the road for about 8 miles east of Sūlagiri undulates tediously; the real ghāt begins with the 167th mile from Madras, and dips down past the foot of Bālakonda-Rāyan-Durgam. At the point where the road debouches on the Bāramahāl, the roadside is strewn with enormous blocks of gneiss in wild confusion, the debris of æons of denudation. This ghāt seems to have sprung into importance since the British occupation, as affording a more direct route between Bangalore and Madras.

(3) Anchetti Ghāt.

The Anchetti Pass leads through the heart of jungle-clad mountains that lie between the Sanat-kumāra-nadi and the Kāvēri, a tract now included in the revenue villages of Anchetti, Nātarā-pālaiyam, Dodda-manchi, Betta-mugalālam, Māda-kallu, Taggati, Urigam, Kottaiyūr and Manjakonda-palli. There is little doubt that this tract was at one time far more thickly populated than it is at present. A glance at the 4″ Forest Maps shows that the whole area is dotted with deserted village sites,[1] now buried in Forest Reserves. A ride through the jungles reveals abundant traces of former habitation and cultivation, such as hill-side terracing, revetted wells, and fragments of brick and pottery. At Kolimūr, not far from Anchetti, are the remains of a slag mound, the relic of a long extinct iron-smelting industry. The whole area is intersected with a net-work of roughly paved causeways, which still afford means of communication from village to village. The Reserved Forests enshroud many Inam villages, long since forgotten and uncared for, and a glance at the English Inam Registers shows that the decline had set in long before the Inam Settlement. The ethnographic character of the population is significant. Unlike the Kolli-malais, Kalrāyans or Pachai-malais, the tract is peopled by a heterogeneous congeries of castes. The ryots are mostly Lingāyats. Kāpus are well represented. Kurubas, Lambādis and Irulas are no doubt appropriate inhabitants of such regions, but there are also numerous settlements of Chucklers and Pariahs, while a few stray Potters, Goldsmiths, Blacksmiths and Weavers seem to indicate the former existence of an industrial activity now defunct. Trade is now mostly in the hands of Muhammadans, Vāniyars and Kōmatis.

The reason for this reversion is not far to seek. Constant reference is made in Buchanan to the injuries suffered by the Gaudas at the hands of the Lambādis or Brinjāris, who followed the

[1] Forest Reservation wiped out 21 entire revenue villages in Hosūr Taluk which had come under the Paimaish Survey, to say nothing of hamlets, Inams, etc.: vide B.P. No. 213, dated 15th July 1905.

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army of Lord Cornwallis. There was abundant evidence of this wherever Buchanan went. "No exertions of our officers could prevent the Brinjāris from plundering not only the enemy, but also the villages belonging to the Company, that were in the neighbourhood of their route."[1] There is little doubt that regular trade-routes existed in the eighteenth century between the Bālāghāt and the lowlands, by way of the Kāvēri valley, and that the commissariat requirements of both Tipu and the British were a heavy drain on the resources of the villagers, who tenanted the adjoining tracts. The British occupation, in the course of a century, has had the effect of advancing the Tamil at the expense of the Kanarese, and the Lingāyat population has gravitated towards their natural home in the Mysore State. The Great Famine of 1877–78 led to the complete desertion of many villages and Forest Reservation followed before the ryots could reclaim their lands. Hence it is that many square miles of cultivated land have in the course of a century lapsed into jungle.

The main route from Denkani-kōta to the lowlands led, via Kundu-kōta, Anchetti and Nātarā-pālaiyam, to Biligundlu on the Kāvēri. A branch from Anchetti led, via Geratti and the Āne-bidda-halla, to Pennāgaram. For about a mile both north and south of Anchetti the remains of a fine avenue are still to be seen, but the rest of the old ghāt road has vanished. The condition of the ghāt was thus described in 1804 by Lieutenant Warren of the Geological Survey.

"The difficult part of the pass begins about a mile south-east of the drug (Mallikārjuna-Durgam) where it enters the jungle; the descent (for about half a mile) is moderate; but it becomes steep and extremely rugged on its reaching Tōlūr-kōta hill. The rapid descent is about 6 furlongs in extent, and is totally impracticable and perhaps unimprovable, to carriages of any description. It took me twenty minutes to descend it on foot, and it was with difficulty my palanquin followed. From the foot of Tōlūr-kōta hill the road becomes tolerably good, still descending gently and crossing several times a small river, formed by several nullahs rising in from (*sic*) the adjoining high grounds, and met by the two nullahs which we have noticed in Mallikārjuna-Durgam vale. The pass may be considered to end about two miles north-east of Anchetti. Although the pass be impracticable to every kind of carriage, yet, notwithstanding its great steepness, it is by no means difficult of access to people on foot, the road being generally clear, and wide enough to admit of four men marching in front, and, though extremely rocky, the stones are, excepting at very few places, so ranged as to afford a good and safe footing. The length of the pass may be taken to be about 5 miles through a very thick jungle much infested with tigers. The river at the bottom is about 30 yards wide, and was dried up in May."

"Pack bullocks and ponies," adds Mr. Le Fanu, "do find their way up and down, and horses have been led this way; but the experiment is not one that can be commended, even if the horse

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[1] Buchanan, Vol. I, page 417.

be a friend's and not one's own." Southward from Anchetti for a distance of about 2 miles the path is fairly level. It then gradually rises, passing for about 6 miles through Forest Reserves, and then gently descends for some 4 miles to Nātarā-pālaiyam, a village dominated on the west by Chikka-Betta, and on the south by Chellappan-Betta. The hamlet where the Forest Bungalow is located is called Station-ūr, from the Police Station which formerly existed there. South of Nātarā-pālaiyam the path follows the boundary between the Nātarā-pālaiyam and Biligundlu Reserves, dropping sharply to the Kāvēri at Biligundlu.

Hill Forts.

The Bālāghāt is well protected from aggression from the plains by a chain of hill forts. The first line of defence consists of (1) Ankusagiri-Durgam (3,038′) and Kundāni-malai, which flank the Mārkanda-nadi valley, (2) Bālakonda-Rāyan-Durgam (3,046′), overhanging the approach to the plateau from Krishnagiri by the Sūlagiri route, (3) Rāya-kōta (3,239′), guarding the western ghāt from Krishnagiri, and (4) Vīrabhadra-Durgam (3,038′), flanking the ascent from Pālakōdu. The two latter are in Krishnagiri Taluk. Sūlagiri-Durgam (2,895′) supports the two first-named forts; Anchetti-Durgam (3,192′), Nīlagiri (3,054′), and Tiyārana-Durgam (2,930′) menace any advance from Rāya-kōta on Kela-mangalam or Hosūr, while Hudē-Durgam (3,182′) and Ratnagiri (2,805′) guard the gorge of the Sanat-kumāra-nadi. The hills to the west of the Taluk are dominated by the fort of Mēlagiri, which gives its name to the hills, and at the head of the Anchetti Ghāt stand Kundu-kōta (3,319′) and Mallikārjuna-Durgam (2,996′).

At the foot of most of these mountain strongholds are the remains of fortified *pētas*. Many of these are now deserted, and overgrown with prickly-pear and scrub jungle, but their sites are still marked by traces of earthen ramparts topped by a crumbling mud wall, by fragments of brick and pottery, one or two revetted walls, a few grindstones or oil-mills, sometimes a ruined temple or a tamarind grove. Many of these *pēta* sites lie on the saddle which joins two or more hills, each hill being fortified, and the *pēta* site itself, in many cases, appears to have been artificially levelled before the town was built. The foot of the *durgam* is often entirely girt by a line of ramparts, and tier after tier of ramparts, pierced by cleverly fortified gateways, protected all accessible approaches. The last few hundred feet of the ascent usually lead across a glacis of bare smooth rock, perfectly commanded by the ramparts of the main stronghold, and down these rocky inclines the garrison, it is said, poured oil in time of war, to impede the approach of an assailing force.[1]

[1] Cf. Rice, *Mysore Gazetteer*, Vol. II, p. 192.

Village Forts.

Almost every village in the Taluk is fortified, or rather has a fort attached, for, except in the larger villages, there are no dwellings in the fort itself. The fort is usually square, and consists of a simple mud bank revetted with uncemented stone. This bank is surmounted with a wall about 6′ high, made of hard red earth mixed with lumps of quartz. This material is very hard, and stands weathering well. The wall is irregularly loop-holed. The loop-holes are circular and, viewed at a distance of a few yards, are invisible. The corners of the forts are usually strengthened by semi-circular bastions. If the fort is large, similar bastions are built in the centre of each side. The entrance to the fort is generally a gateway of four rough upright monoliths, surmounted by a roof of horizontal slabs, on which some tons of earth are piled to increase the downward pressure. The four uprights rest simply on rough plinths, and are not sunk in sockets. The stability of these structures is wonderful, for they have stood the wear and tear of a century or more, unimpaired. The gates were of heavy timber, and many still survive. At the side of the gateway is usually a small wicket, built on a similar principle, and not more than 4′ high.

Against modern weapons such defences would be ridiculous, but they must have afforded adequate protection against Marātha marauders. Every village had a few musketeers, and their presence behind invisible loop-holes would render the approach of an enemy without artillery unpleasantly dangerous. When raiders came, the villagers would take refuge in the fort with their wives, children, chattels and grain, and they would be fairly safe. Some of the forts are very small; a fort even 20 yards square would suffice for a small hamlet.

It is a matter of surprise, considering their limited resources, that the Poligārs of Hosūr Taluk were able to equip and maintain small armies, but if each Poligār could maintain, in every village of his Rāj, an average of ten musketeers at his beck and call, it would be simple enough for him to concentrate a thousand fighting men at a few hours' notice.

The former martial character of the population of the Taluk is testified by the number of *Umbilikkai* (military service) Inams or *Rakta-māniyams* (" blood-fiefs "), as they are called, which are scattered over the Taluk, especially in the Pālaiyams, where they are generally located near the foot of the passes to the Bāramahāl. These military fiefs are usually enjoyed by settlements of Vēdars or Kurubas, both of them fighting castes, which still preserve their military traditions. The proportionately numerous Muhammadans in the larger villages are probably descendants of Haidar's and Tipu's garrisons.

Land Revenue.

The Land Revenue is distributed as follows :—

	Area.	Demand (Fasli 1320).
	SQ. MLS.	RS.
Ryotwari (including Minor Inams and Forest) ...	873·48	2,06,672
Permanently settled estates ...	332·83	27,171
Shrōtriyam and Inams ...	10·63	11,919
Total ...	1,216·94	2,45,762

The Mitta System never came into force in the Taluk. The estates are the Pālaiyams of Bāgalūr, Bērikai and Sūlagiri.

Ryotwāri occupation, Fasli 1320 (1910–11)—

	Extent.	Assessment.
	ACS.	RS.
Wet ...	9,670	54,505
Dry ...	135,936	1,46,706

Irrigation.

The Taluk is not remarkable for its irrigation facilities. In the Pennaiyār basin the largest tanks are those of Morasūr * (in an *enclave* in Mysore Territory, 8 miles west-by-north of Hosūr; irrigable *āyakat* 222 acres), Jūjūvādi (195 acres), the Nāgendiram Tank at Belakonda-palli (207 acres), and the Chandrāmbodi Tank, north-west of Hosūr (142 acres). The Aliyālam Anaikat * Channel irrigates 235 acres. At the head-waters of the Sanatkumāra-nadi are the tanks of Tali (110 acres) and Sārāndapalli (127 acres), and lower down the river, on the borders of Dharmapuri Taluk, is the Amāni-Talāv *, otherwise called the Krishna-Rāyā-Samudram, in Periyanūr, which irrigates 388 acres.

Forests.

The area covered by Forests amounts to 216,520 acres, an area larger than that of any other taluk in the District. The reservation of an additional area of 29,280 acres to form No. 207, the Hudē-Durgam Reserve, is almost completed. The Reserves, which number 28, are as follows :—

Number and Name.	Area.	Date of reservation.
	ACS.	
29. Ayyūr ...	6,892	1-5-87.
30. Mārūnda-halli ...	6,176	1-5-87.
31. Gulhatti ...	8,028	1-11-87.
32. Manchi ...	5,184	1-6-87.
37. Javulagiri ...	7,763	1-10-87.
38. Tali ...	9,160	1-9-87.
39. Noganūr ...	3,462	1-9-88.
40. Denkani-kōta ...	2,850	1-12-87.
66. Toluva-Betta ...	8,109	1-8-87.
67. Anchetti ...	9,554	1-7-87.

* Imperial.

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Forests.

Number and Name.	Area.	Date of reservation.
	ACS.	
68. Nātarā-pālaiyam	12,323	1 8-87.
69. Biligundlu	15,054	1-1-88.
70. Kestūr	11,463	1-5-87.
71. Bilikkal	13,426	1-8-87.
72. Mullahalli	9,964	1-10-87.
73. Taggati	10,728	1-8-87.
125. Galigattam	6,200	15-9-92.
124. Kostūr Extension	6,361	15-9-92.
126. Tali Extension	3,168	1-3-93.
27. Panai	17,761	15-8-91.
200. Sānamūvu	4,794	15-5-03.
173. Ubbarām	11,940	15 11-03.
202. Urigam	7 984	1-11-05.
204. Kempakarai	6,474	1-6-06.
205. Toluva-betta Extension	1,168	1-4-06.
206. Niyāni sandira Agrahāram	42[illegible]	15-7-06
203. Hulibanda	8,010	...
207. Hudē-Durgam	29,290	......

Communications.

Mālūr on the Madras and Southern Mahratta Railway was, until recently, the only railway station accessible to and used by the people of the Taluk. The Morappūr-Dharmapuri railway extension was opened to traffic in 1913, with important railway stations at Hosūr and Kela-mangalam. There is a heavy traffic along the Trunk Road from Bangalore to Krishnagiri via Hosūr and Sūlagiri, and along the Mālūr road. The Rāya-kōta road is of less moment. The roads connecting Hosūr with Kela-mangalam and Denkani kōta are also important; that to Tali less so. Quite recently the forest tract between Denkani-kōta and Pennāgaram has been opened up by the Ane-bidda-halla road, and a forest road also runs from Kunda-kōta to Ayyūr.

There are toll-gates at the Chinnār bridge, just outside Hosūr on the Mālūr road, and at Sūlagiri on the Madras Trunk Road, and ferries over the Kāvēri at Dabbaguli and Anuguli.

Industries.

There are no industries of importance. Except in Hosūr and Bērikai, there is very little weaving. The Hosūr weavers are mostly Dēvāngas by caste, those of Bērikai are Sālēs. Most of the cloths worn are imported. Silkworms are reared at Bērikai. Kamblis are made at Anchetti-Durgam, and also at Dēvera-palli in the Bāgalūr Pālaiyam. The latter are finer in texture than the former. Grass mats are supplied by Muhammadans, who import them. Date mats are made by Pariahs, Oddas and Vēdars, and baskets by Koravars. Bangles of glass were formerly made at Kela-mangalam, but the competition of imported goods killed the industry. Oil manufacture is confined to wild gingelly, pungam and castor. In Sūlagiri Pālaiyam jungle-wood is converted into charcoal, and is exported to Bangalore in large quantities.

Trade.

The Taluk is well supplied with weekly markets. There are shandies on Sundays at Kela-mangalam (taken over by the Taluk Board in 1887); on Mondays at Ballapalli (Taluk Board), Pattu-kōttai and Tīrtam; on Tuesdays at Attimugam (Taluk Board) and Erudu-kōttai; on Wednesdays at Hosūr (Taluk Board 1899), Bāgalūr, Matagonda-palli and Vēppana-palli; on Thursdays at Mattigiri and Denkani-kōta; on Fridays at Javulagiri (Taluk Board 1906), Sūlagiri (Taluk Board 1893) and Bērikai; on Saturdays at Tali (Taluk Board) and Uddana-palli. The average income for the 7 Taluk Board shandies is about Rs. 1,330. The most important market in the Taluk is Kela-mangalam, where from one to two thousand people congregate from Hosūr, Dharma-puri, Pālakōdu and Kavēri-patnam. Here the dhall and rice of the Bāramahāl are exchanged for the ragi and beans of the Bālāghāt and a big trade in cattle is carried on. Next in import-ance comes Ballapalli (between Denkani-kōta and Tali) frequented by people from the forest villages, who come to purchase salt, chillies, rice, cloths and kamblis. This is also a market for cattle of the Mysore breed. The grain trade of Hosūr is chiefly in the hands of Kōmatis at Hosūr and Sūlagiri, and Tamil Vāniyars at Denkani-kōta. Cattle are purchased direct from the ryots by dealers from the low country. Rice and Bombay salt are im-ported from Bangalore, and cloths from Madras by rail via Mālūr. Gingelly-oil is imported from Kāvēri-patnam by Kōmatis.

Anchetti-Durgam.

Anchetti-Durgam: a hill fort 3 miles eastward of Kela-mangalam, and about half a mile from the Kela-mangalam-Rāya-kōta Road. It was strongly fortified in the days of Haidar and Tipu, and guarded Kela-mangalam against attack from below ghāts. The hill itself, a survey station, is 3,192′ in height; it is wedge-shaped, and on the south it is narrow and sheer. The ascent lies from the village of Anchetti-Durgam, the Pōta of former days, slightly fortified with a slender stone wall, and built on a stony platform on the north flank of the hill. The ascent leads through some remarkable cleft boulders, 30′ to 40′ in height. There is not much space available on the summit, and very little remains of the original masonry of the fort. The place is pitifully overrun with prickly-pear and aloes. There is a small temple on top, with a stone *lingam* and *nandi*; a natural cleft, in which water stands perennially, crosses the summit in a direction parallel to the main axis of the hill.[1]

Anchetti-Durgam was held by Tipu when the Third Mysore War began, and surrendered to Major Gowdie's Brigade, along

[1] A sketch of Anchetti-Durgam is given in Allan's *Views in the Mysore Country*.

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with Nīlagiri and Ratnagiri, between July 15th and 20th, 1791, prior to his famous attack on Rāya-kōta. It was garrisoned by a detachment of the 7th Madras Battalion[1]. Again in the Fourth War, Anchetti-Durgam surrendered along with Nīlagiri to Major John Cuppage, commanding the 1st Battalion, 6th Regiment, on March 5th, 1799[2].

ANKUSAGIRI.

Ankusagiri (altitude 3,038′) so called from its fancied resemblance to an elephant goad,[3] lies about 5 miles east of Sūlagiri, and was the ancient capital of the Māsti (Bērikai) Poligārs. The construction of Fort and Pēta is said to have been begun by one Ankusa Rāyalu, king of Kundāni, who lost his kingdom to the Māsti Poligār Chokka Gaudu.[4] Chokka Gaudu completed the building, and, on the capture of Māsti by Venkōji, Pedda Chokka Gaudu transferred the capital to Ankusagiri. Ankusagiri itself was lost to the Marāthas a few years later, but regained with the help of a force from Māgadi. In 1766-7 Ankusagiri was taken after a four months' siege by Haidar Ali, and the Poligār fled to the Marāthas at Chittoor. His capital was restored to him on the conclusion of peace between Haidar and the Pēshwa. On the advent of Colonel Smith, the Poligār threw in his lot with the English, and on Colonel Smith's withdrawal, Haidar again attacked and took the capital, which remained in his and Tipu's hands (except for a short interval during the Third Mysore War) till the arrival of Lord Harris in 1799.

The Pēta was protected on the south by the drug itself, and on the north by a lesser hill known as Gaditha-Gutta, which bears traces of fortification. Even in the *paimaish* accounts the spot is spoken of as "old village site," but little remains to indicate the once important town, except a few potsherds and one or two grind-stones in a wilderness of prickly-pear. There is a small temple dedicated to Timmarāya, the ancestral deity of the Poligārs' race to the upkeep of which is allotted the village of Chinna-Sadanapalli,

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[1] Wilson II, pp. 209-210.

[2] Beatson, p. 55. An interesting account of the capture of Anchetti-Durgam on July 18, 1791, is given on pages 132-5 of the *Asiatic Quarterly Review* for July 1912. The hero of the assault was Lieutenant Corner. The approach to the Third Fort was so strong that "five old women with brickbats might defy Lord Cornwallis in such a place." The writer states "the best mode of attack' on such hill forts is "to push forward with guns at once and by firing at the lower walls till the numerous inhabitants retire up to the top of the Hills, when, elevating the guns, every shot striking amongst a crowd of people mixed with the garrison, the governors are overpowered by the cries of women and children, and are obliged to surrender."

[3] The name is, according to another version, said to be derived from "Ankusa Rāya," a name belonging to several members of the Jagadeva Rāya Dynasty.

[4] Vide s. v. Bērikai, pp. 126, 127.

yielding a revenue of about Rs. 200. To the east is a level *maidān*, the *mahā-navami bayil* or parade ground where, on the ninth day of Dasara, the Poligār used to review his troops. Every February a festival is held on the Pēta site, at which some 1,000 people congregate, and the poor are fed. The sites and uses of former buildings [1] are still remembered, and the old names are preserved. In the lowest line of fortification is a gateway, leading to what was once the "Palace" and "Durbar Hall," with the "Zenana" beyond it. The "Hall of Audience" is still marked by a few tiers of granite steps.

The Durgam is said to have been protected by seven lines of fortification, of which very little now remains. The summit is roughly of horse-shoe shape, very smooth, and, in the west, east and south, very precipitous.

On the top is a small temple, and the remains of another "Palace" with a neatly curbed *totti* (cistern), and traces of brickwork of substantial character, the bricks being well burnt and exceptionally large, and the mortar excellent. When Ankusagiri was abandoned by the Poligār, its inhabitants migrated to the village of Bastala-palli, otherwise known as Ankusagiri-Kottūr or Puthūr, "new town." A few of the residents still enjoy Umbilikkai Inams, fiefs granted by the Poligārs as a reward for military service; these inamdars are of Vēdar caste, the ancient fighting caste of the country, to which the Kangundi Zamindar belongs.

Bāgalūr, head-quarters of the Pālaiyam of that name (population 2,325 in 1901, falling to 1,699 in 1911), lies on the Hosūr-Mālūr road, on the right bank of the Pennaiyār. Hosūr is 7½ miles distant, Mālūr 13. From the left bank of the river a branch road runs to Bērikai, 7½ miles. BAGALŪR.

The Fort covers about 18·20 acres, and is enclosed by a substantial earth rampart, measuring about 300 yards from east to west, and a little less from north to south, and a well defined moat, which was probably filled from the Chackler's Tank. At each of the four corners is a big mound which served as bastion and watch-tower. The main entrance is in the centre of the eastern rampart, close to the road, and is elaborately protected by a double wall.

The Fort contains but two dwelling houses. Most of the Fort site is let out for grazing. Shade is afforded by a grove of tamarind trees. There are five temples, all of poor workmanship,

[1] A Queen of "Ankusa Rāyalu" is said to have begun a Mīnākshi Temple which for some reason or other was left unfinished.

CHAP. XV. BĀGALŪR. one of them dedicated to Chūdanātha, the family god of the Poligārs, evidently an under-study of the Chūdanāthēsvara of Hosūr. The annual feast of this deity in April or May is of some importance. In each corner of the Fort is a deep stone-revetted step-well. Towards the western rampart, irregular mounds of earth and a covered gateway mark the ruins of the Poligār's Palace. Here are remains of stone terraces carved with elephants, ducks, and the mythical monster *yāli*. West again of these mounds is a small raised *maidān* covered with turf, said to have been used by the Poligārs for tournaments.

The portion of the village which abuts on the river is not unpicturesque. Below the bridge (built in 1867) are the ruins of an ancient dam,[1] which ponds back the water in a perennial pool. The river bank south of this pool is lined with bathing ghāts, and dotted with small mantapams and temples. N. W. of the village, close to the bank, are the tombs of former poligārs, and E. of the road are the ruins of a pretentious brick mansion, built by Māri-Nanjappa Nāyanivaru. East of this, under a splendid banyan tree, is a *matam*, the temple-tomb of a saint named Nārna Dāsappa, in whose honour camphor and coco-nuts are offered by Nagarattu Chettis and Dēvāngas.

The Pālaiyam. The Pālaiyam contains 89 villages, of which 28 are "Whole Inams,"[2] enfranchised by the Inam Commissioner, the quit-rent on them being credited to Government. Of the remaining 61 villages, seven were rented out by the Poligārs (17) Vīra-Chūdappa and (18) Māri Nanjappa on permanent leases; the remaining are farmed on ordinary ryotwari tenure. The area under wet and dry for the 61 villages, as given by the Special Settlement Officer in a report of 1904, is shown in the margin.[2] The revenue collected by the Poligār in Fasli 1313 (1903–4) was Rs. 16,962, made up as follows:—

	Dry. ACS.	Wet. ACS.
Occupied ...	10,750	1,048
Waste ...	7,912	166
Inam ..	2,241	438

	RS.
1. Ryotwari	14,856
2. Permanently rented villages ..	380
3. "Ayilvar" Inams[3]	739
4. Grass Pattas	784
5. Tree-tax, charcoal, fees, etc. ..	203

[1] The upper reaches of the Pennaiyār were formerly spanned by several anaikats, constructed probably in the palmy days of the Pālaiyam, but now in ruins. Three miles above Bāgalūr is a ruined dam called the "Akbar Anai."

[2] B. P. (Rev. Sett.) No. 10 of 16th January 1905.

[3] I.e., Inams granted by the Poligār since 1800 on his own authority, but not recognised by the Inam Commissioner.

Grass pattas are considered revocable at will, and if a darkhast is put in for the assignment of grass-land, the grass renter is given the option of relinquishment or assignment

History.

The Bāgalūr Poligārs [1] (unlike the Kanarese Poligārs of Bērikai and Sūlagiri) are Telugu Vaishnavas, and claim kinship with the Nāyaks of Tanjore, the Kandiyan monarchs of Ceylon, the Rāyas of Vijayanagar, the Jagadēva Rāyas of Chennapatna and the Nāraganti Poligārs of Chittoor. Their Gurus are Telugu Smārta Brahmans, who enjoy the Inams of Baira-sandiram, Māra-sandiram and Chenna-sandiram.

The original seat of the family was Hosūr, which, according to tradition, was granted to the founder of the family, Gūtalu Gurappa Nāyanivāru, by the Raja of Anegundi.

According to the Poligār's narrative, it was the sixth Poligār, Erri-Errappa II, who selected the site of Bāgalūr on the banks of the Pennaiyār, and built a fort there, naming it the "Gate Town," as it guarded his territory from invaders from the north.

Of the next three rulers nothing is recorded, but in the reign of (10) Errappa II, Hosūr is said to have been captured by the Rāja of Mysore, and the seat of the Pālaiyam was, in consequence, permanently shifted to Bāgalūr.[2]

The next item of interest in the history of the Pālaiyam is the advent of the Marāthas, which the Poligār's narrative dates in the reign of (14) Nanjappa III, 1758–78. The Marāthas, it is said, levied a *pēshkash* of 6,000 pagodas from the Poligār in the belief that he was lord of Hosūr, but the tribute was reduced to 2,000 pagodas on proof that Hosūr had been annexed by Mysore. The incident is possible, as Haidar pledged Kōlār District and the adjacent territories to the Marāthas in 1767, and again in 1772, as security for the ransom of his kingdom. It was in 1760 that Haidar became master of the Bārāmahāl and the upland Pālaiyams, and it is said his vice-regent (probably his brother-in-law Makhdum Ali) was content with a *pēshkash* from Bāgalūr of 2,000 pagodas, and that, with access of power, Haidar raised the tribute to pagodas 5,000.

During the First Mysore War the Bāgalūr Poligār, as vassal of Haidar, had a delicate game to play. Haidar was too fully occupied elsewhere to defend him against the British, and yet if he sided with the latter, they were too weak to thwart Haidar's

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[1] For the history that follows, I am indebted to the courtesy of Sulmān Pattayam Errappa Nāyanivāru; material assistance has also been given by M.R Ry. H. Sampangi Rāmayya.

[2] For the earlier Poligārs, and the capture of Hosūr by the Mysoreans, see pp 137-8.

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vengeance. He did wisely by offering no active opposition to the British, and at the same time protesting to Haidar, with perfect truth, that he was unable to resist. As soon as Colonel Smith reached Aralēri in June 1768, he learned that Makhdum Sahib had taken post under the walls of Bāgalūr. On the evening of June 28th Captain Cosby, with a light and well-equipped detachment, was ordered to beat up his quarters. "Owing to the unexpected length (18 miles) and impediments of the route, the day had dawned before he came in presence of the enemy, and after a vigorous effort, in which Makhdum sustained a trifling loss, Captain Cosby, perceiving the attempt to be fruitless, desisted from the pursuit."[1] The sequel was the capture of Hosūr. In November of the same year Bāgalūr was the scene of a terrible disaster to the British through which Colonel Wood, out-manœuvred by Haidar who feigned an attack on Hosūr, lost all his supplies, and was compelled to fight his way towards Kōlār, and was only saved from annihilation by the approach of Major Fitzgerald and the opportune delusion of Haidar that Colonel Smith was with Fitzgerald's force. The story is told by Wilks.[2]

"Bāgalūr, like most of the fortresses in that country above the rank of a walled village, had a little fort or citadel, the habitation of the chief, his officers, and garrison, and a walled town connected with it on one side, the residence of the agricultural, commercial, and mixed classes of the community, and the place was garrisoned by one of the best corps in the service of Muhammad Ali, under the command of Captain Alexander. It had been found on trial that the gate of the petta was too narrow to admit the 18-pounders, and they were accordingly left with a guard at the outside. Some of the most portable of the stores were removed within the fort: the mass of stores and baggage was deposited without much order in the streets, and the draught and carriage cattle had chiefly taken shelter under the walls; but when the enemy's columns appeared, returning from Hosūr, the cattle were driven with precipitation within the town. These apparent ramparts are generally no more than mere single walls of mud from fifteen to twenty feet high, and not exceeding a cubit in breadth at the summit. The gateway is converted above into a turret for musketry; and if, at the exterior angles, there be other similar turrets, these, with the distant fire of the fort, hardly ever furnishing a true flanking defence, are considered a respectable protection against cavalry, which they are chiefly intended to resist. But it is evident, unless time be given for erecting platforms for musketry along the interior of the curtains, that the infantry without and within such a line of defence are not far removed from a state of equality. Haidar approached in several distinct columns, preceded by cannon and attended by pioneers and ladders to clear the breaches or surmount the walls. Captain Alexander personally directed his chief attention to the preservation of the 18-pounders, but on finding that the enemy had penetrated in the rear of both his flanks, he retreated with haste towards the fort. The officer left in charge had fortunately ordered the gate to be shut on the first moment of his perceiving an enemy within the petta wall; without this precaution every'thing must have been lost. The few sepoys that had been left within the fort now manned the ramparts with confidence, and kept up a brisk fire, which assisted in preventing the enemy

[1] Wilks, Vol. I, p. 339

[2] Wilks, Vol. I, p. 353.

from cutting off Captain Alexander's retreat. The camp-followers and many of the inhabitants, on perceiving the entrance of the enemy, pressed into the petta towards the gateway of the fort, men, women, and children, driving camels, horses, and oxen, with the hope of obtaining admission. This was prevented by the precaution which has been stated, and a scene ensued too horrible for description: the heavier and more active animals pressed forward on the weaker until they were piled on each other in a mass of dead and dying, of which the human beings formed too large a proportion; and the perils which the retreating garrison encountered in clearing this dreadful scene, to be drawn up by ropes into the fort, were not inferior to those which they sustained from the pursuing enemy. Haidar made no attempt on the fort, but the 18-pounders were quickly put in motion, the mass of baggage in the petta was placed upon his spare carts and tumbrils, but chiefly on the gun carriages, which were loaded to the utmost that each could carry, and successively despatched on the road to Bangalore. The arrangements were completed, and the whole of his army nearly out of sight, before Colonel Wood's return to lament the loss of above two thousand human beings, an equal number of draught and carriage bullocks, two 18-pounders, and nearly the whole of the stores, baggage, and camp equipage of his army. On the 20th he returned to repair one of the errors of his precipitation by throwing some ammunition and stores into Hosūr."

After the withdrawal of the British and the Peace of 1769, Haidar took his revenge on the unlucky Poligār, demanding a war indemnity of 15,000 pagodas. Before the indemnity was paid, Nanjappa II died, and his son (15) Chūdappa, unable to meet Haidar's demands, became a fugitive till Lord Cornwallis' invasion restored him to his ancestral possessions, which he held for the British till the Peace of 1792. On the withdrawal of the British, Tipu promptly expelled the Poligār once more, and the latter died in exile.[1] His son Muttu-Vīrappa was at the time residing in Kandy (Ceylon). On the arrival of Lord Harris' army in 1799, the British recognised Nanjappa, a younger brother of the absentee Muttu-Vīrappa, as regent, and Nanjappa is said to have rendered yeoman service to the British in the campaign which ended with the fall of Seringapatam.

On December 20, 1799, Captain Graham issued a *sanad*[2] in favour of the regent Nanjappa, fixing the *pēshkash* at pagodas 2000, the amount levied by the Marāthas, *plus* 150 pagodas on account

[1] Within a year, i.e., in 1793 according to the Poligār's narrative. On March 6th, 1799, however, General Harris issued an Istiār-nāmā to "Chudappa Nāyudu, Poligār of Bāgalūr" to the following effect:—

"Tipu Sultan has determined to do injury out of severe enmity to the three Sarkars, the English, the Peshwa and the Nizam, with the help of the French, and has intention to rule all countries and keep them under his control as soon as the French come. We have come to your zilla with all the forces. We have no intention to do injury to your people. On the other hand our intention is to protect you and do good to you in every way. On account of this Lieut.-Colonel Alexander Read Bahadur has been appointed as Subadar for the whole of Mysore, which is coming under the control of the Company."

[2] The *Sanad* declared that the Samastānam had been annexed to the Company and placed in charge of Nanjappa Nāyudu, and that the *pēshkash* should be paid at the Krishnagiri Treasury in four equal instalments from February

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of Sarishtadar's pay. The total was converted at Rs. 6,370–10–0. In 1801 Muttu-Vīrappa returned from Ceylon, and was recognised by Government as Poligār, the Regent Nanjappa being granted the village of Kustana-palli as Inam. In 1802, Mr. David Cockburn had the Pālaiyam surveyed, and he found the value of the land enjoyed by the Poligār himself, exclusive of inams and other alienations, to be Rs. 20,036–7–5, and he proposed to raise the tribute to Rs. 16,026–8–0. The Board, however, considered that a *pēshkash* which amounted to 80 per cent. of the assessment on the cultivated area was too high, and were not prepared to extend the principles of Mitta Settlement to the Pālaiyam. In 1809, and again in 1811, the Collector was directed to submit proposals for a permanent settlement of the Pālaiyam, but the order was not given effect to.

In 1815 the Pālaiyam was attached by Government for arrears of *pēshkash*, and it remained under Government management till 1823, when it was handed over to Vīra-Chūdappa, the eldest son of Muttu-Vīrappa. While under Government management the estate was surveyed and assessed (1818), and the *paimāsh* accounts (Fasli 1229 = 1819–20) were drawn up. In 1821 (Fasli 1231) a permanent assessment (*kāyam-tīrva*) was fixed on each holding; and in the same year enquiries were made into Inam tenures, and the Inams of Karnams, Tottis and Talaiyāris were resumed, the emoluments of these village servants being commuted into cash payments.

Vīra-Chūdappa was entrusted with Magisterial and Police duties, and there are several orders extant, issued by Messrs. Orr and Gleig, directing him to apprehend thieves, to maintain detectives, to furnish the Hosūr Tahsildar with peons, to report on robber gangs, etc., and to assist generally in maintaining the public security.

Vīra-Chūdappa died in 1841, and was succeeded by his son (18) Māri-Nanjappa. The latter speedily became involved in debt. In 1868, on a recommendation of the Inam Commissioner made in 1861, a *sanad* was tendered to the Poligār, settling the *pēshkash* in perpetuity. The Poligār, however, rejected the offer,

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to June. The Poligār was ordered to make "Jari" all inams recognised by Tipu; he was to assess fully any inams newly created within the previous three years by Tipu's Amildar or Sarishtadar, and was asked not to collect taxes for articles exempted from *Sāyar* dues in the *Bāramahāl*. Further, "should any dispute arise in the interior of the Samastānam, you should hold Panchāyat and settle the same. You should conduct matters in accordance with the orders which we may issue on Sarkar business. You should keep Tahsali, Kāvali, etc., and an establishment of 50 peons under your control under the pay of the aforesaid Samastānam and dismiss others. You need not keep a larger establishment."

believing that the possession of a *sanad* would render it easier for his creditors to realise their claims against the estate. The consequence of this refusal was calamitous. The sequel to the litigation that ensued was the sale of the Pālaiyam, in execution of a decree, on January 23, 1883, the purchaser being Kotta-Nanjappa Chetti, who was put in possession in February 1884. Meanwhile, in 1871, the Government, in resuming the right to levy duties on salt, excise, looms, markets, etc., allowed a reduction in the *pēshkash* of Rs. 815-13-6, the demand falling thereby to Rs. 5,554-13-6.

In 1885 the ex-Poligār Māri-Nanjappa died, and Government seeing "no reason to depart from the principle decided upon, with regard to the treatment of unsettled Pālaiyams which have passed away from the original holder's families," directed "that the Bāgalūr Pālaiyam be fully assessed at the ordinary ryotwari rates"; that the *pēshkash* demand on the estate pending survey and settlement be raised, with effect from 1st July 1886, to Rs. 14,483, which represented the rental under the late Poligār's management (Rs. 16,092), less a deduction of 10 per cent. (Rs. 1,609) for the trouble of collections; and that "the Collector should not deal directly with the ryots so long as the estate stands registered in the name of another." In 1886 the purchaser "formally and finally agreed to take the Bāgalūr estate" on a *pēshkash* of Rs. 14,483.

In 1893 Errappa-Nāyanivāru (*alias* Vīra-Chūdappa), son of the last Poligār Māri-Nanjappa, repurchased the estate from the heirs of Kotta-Nanjappa Chetti, but he has not yet succeeded in pursuading Government to reduce the *pēshkash* to the original figure. The estate again came under Government management for arrears of revenue in November 1898, and in 1901 it was restored to Errappa-Nāyanivāru on his liquidation of the arrears.

BĀLAKONDA-RĀYAN-DURGAM.

Bālakonda-Rāyan-Durgam (shown on the survey maps as "Bol-Konda Drug") is a lofty hill, 3,046′ in height, lying 4 miles south-south-west of Ankusagiri, and about half a mile north of the spot where the Sūlagiri-Krishnagiri road dips in earnest to the plains (i.e., at the 167th mile from Madras). It is the highest peak of the ridge that here marks the limit of the Mysore Plateau, and stands like a sentinel guarding the Sulagiri Ghāt. The hill is ascended from the north-west, where relics of the old Pēta can be traced. Remains of a rampart skirt the base of the hill, and another wall encircled the summit, but the ground-plan of the fort cannot easily be made out. There is a little temple on top, sacred to Bālakonda-Rāya-swāmi,[1] the *Vigraham* of which has been taken

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1 According to the Bōrikai tradition Sādanapalli Gaudu II of Bōrikai built a temple at Bālakonda-Rāyan-Durgam, and set up a Krishna *Vigraham* there.

CHAP. XV. BĀLAKONDA-RĀYAN-DURGAM. — to Kurabara-palli, at the foot of the ghāt, and near at hand are a few "Pagoda trees," presumably planted to supply the temple with sweet-smelling flowers. It is believed that if any worshipper, who lacks issue, vows that if a son is granted him, his name shall be Bālakonda, his prayer will be fulfilled.

BĒRIKAI. **Bērikai,** head-quarters of the Pālaiyam of that name, is a village of 2,501 inhabitants, situated about 7 miles east of Bāgalūr, and 10 miles north-west of Sūlagiri. It is also connected by road directly with Mālūr Railway Station ($15\frac{1}{4}$ miles).

The village is picturesquely situated to the south of a large tank (the Pedda-Cheruvu, as it is called), constructed, according to tradition, by Kuppammāl, daughter of the fifth Poligār. Under the bund it is believed that seven sugar-boiling-pans, full of treasure, are buried.

The village is protected by a mud fort of the usual type, within which is the "Palace" of the Poligār, a not very prepossessing range of buildings.

Bērikai is noted for the rearing of silk-worms, an industry which gives occupation to about 30 Muhammadan households. Some 15 acres in the village are cultivated with mulberry trees. The weekly shandy held on Fridays is not of much importance.

The Pālaiyam. Bērikai Pālaiyam covers some 139 square miles (88,762 acres). It contains 170 villages, of which 95 are ryotwari, 35 rented, and 40 are inam or shrōtriyam. The holdings in Fasli 1310 (1900–1) covered 16,724 acres and the net land revenue demand was Rs. 33,096. The *pēshkash* under the *sanad* granted in 1873 is Rs. 7,190-10-6.

The Pālaiyam formerly possessed a wealth of forest growth, but during the regime of Puttanayya (1872–94) most of the tree growth in the northern portion of the estate was cut down and sold on the Kōlār Gold Fields. There is still enough *turinji* and *pungam* left, however, to feed the charcoal industry, which finds its market in Bangalore. The chief products are honey, wax, the seeds of *Strychnos nux-vomica, Pongamia glabra*[1] and wild castor-oil, and the bark of *Cassia auriculata* (āvāram) and *C. fistula* (konnai). The annual lease for gathering bark in Fasli 1321 (1911–12) realised nearly Rs. 3,000, but this is an exceptional figure. Grazing fees form the chief item of forest revenue and have fetched nearly Rs. 5,000. But the total revenue for forests does not usually exceed Rs. 7,000.

Bērikai and Sūlagiri were once united in the Pālaiyam of Ankusagiri, which itself was an appanage of Māsti. The Poligārs

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[1] The proceeds of pungam and tamarind are credited to Land Revenue.

of Ankusagiri, like the Zamindars of Punganūr, were Kanarese Lingāyats.[1]

Māsti is a village in the Mālūr Tāluk of Kōlār District, 9 miles south of Mālūr itself. Māsti, according to Mr. Rice, "appears to have been founded in the 16th century by Chokka Bābati, a petty chief from the neighbourhood of Conjeeveram, who fled to save his daughter from disgrace by the ruler of that country. He was summoned to Vijayanagar, where, having rendered some important military service, he was confirmed by Achyuta Rāya in the possession of a territory yielding a revenue of 20,000 pagodas, and made Māsti his capital." [2]

The sixth Poligār, Chokka Gaudu II, is said to have added Ankusagiri and Sūlagiri to his Rāj. Of him the family narrative relates--

"This part of the country was thon ruled by Ballāla Rāyalu and Ankusa Rāyalu, Rajas of Vijayanagar, and the places named were given to Chokka Gaudu for his assistance to Ballāla Rāyalu in his contest with Kritapati Vijaya Rāma Rāyalu, then attacking Madura, the victory, as usual, being due to the valour of the Poligār of Māsti. Ankusagiri, according to this theory, is so named from Ankusa-Rāyalu, who erected a fort and petta on the durgam, which he held to be a suitable place for a capital, the chief town before this having been Dēvar-Kundāni, constructed by Kundāni Rāyalu, a former ruler. When Chokka Gaudu got possession of Ankusagiri, he completed the buildings in construction and built a temple to Timmarāyasāmi, whither, under the inspiration of a dream, he brought an ancient idol from Gudisādanapalle, said to have been so named because the Devastānam was first built by Sahādēva, one of the Pāndavas. This is the family God and the *Samastānam* seal is made in its name."

These historical allusions are nebulous The Hoysala Ballālas ceased to exist soon after 1300 A.D., though Kundāni continued to be of importance under the First Dynasty of Vijayanagar. Buchanan [3], however, refers to a Poligār of Denkani-kōta, who possessed a town named "Balahully," and took the title of Belālla Rāya, and was ousted from his dominions by Jagadēva

[1] Tradition has it that they were originally *Morasu-Kāpu* by caste, and that they were converted to the Lingāyat faith in the time of Kempē Gaunivāru, after the bifurcation of the Samastānam into the Pālaiyams of Bērikai and Sūlagiri. The family priests were, it is said, Tamil Vadagalai Ayyangārs, to whom the villages of Madivālam in Sūlagiri and Pannapalli in Bērikai were granted as Inams.

[2] *Mysore Gazetteer*, 1897. Vol II, p. 141. This is corroborated by the traditional history of the Māsti Samastānam. published by Mr. LeFanu in *S.D.M.*, Vol. II, pp. 189–192 (quoted below). The name Chokkarāyan occurs, however, in inscriptions dating from 1296 to 1301 A.D.

[3] Buchanan II, p. 504.

Rāya of Chennapatna.[1] "Ankusa-Rāya" is the name of more than one of the descendants of Jagadēva Rāya I, the defender of Penukonda.[2] "Kritapati Vijaya Rāma Rāyulu" must have been one of the rulers of the last Vijayanagar Dynasty, though which one is uncertain.[3] The narrative seems to imply that Chokka Gaudu II acquired Sūlagiri and Ankusagiri as a reward for assistance rendered to the Poligārs of Chennapatna and Denkanikōta, at a time when the latter were throwing off their allegiance to the ruler of Penukonda, a set of circumstances that would fit in with the troubled period following the death of Venkata I in 1614.[4]

Chokka Gaudu's son (7) Sādanapalli II is said to have reigned forty years, and it was in his time, apparently, that Sūlagiri was separated from the Pālaiyam and given to his younger brother, Hiranya Gaudu.[5]

The next Poligār of note is (12) Pedda Chokka Gaudu III, presumably the scion of a collateral branch. In his reign Māsti was lost, "having been taken after a four months' siege by Venkōji Rao, Sirdar of the Marātha forces then at Kōlār." Shāhji, Venkōji's father, was made Governor of Kōlār in 1639 by the Bījāpur Government.[6] In 1674 Venkōji was master of Tanjore.

The thirteenth Poligār, Sādanapalli Gaudu IV (Pedda Chokka Gaudu's son) "ruled Ankusagiri for thirty-four years (1656-1690), and endeavoured to retrieve the fortunes of his house by an attack on Māsti, in which he was defeated by the Marātha Sirdar, and lost his own life and that of thousands of his followers; on this, his family fled to Mahārāja-gadai." At the time of this disaster, Sādanapalli Gaudu's brother, Kempē Gaudu, was in the house of his father-in-law, the Poligār of Māgadi, and the marriage alliance with the powerful house of Māgadi stood him in good stead. With the help of the Māgadi forces Kempē Gaudu recaptured Ankusagiri, and ruled it for fifteen years (1690-1705), after recalling his relatives from Mahārāja-gadai.

"In the reign of his son (15) Kariyappa Gaudu III (1705-1750), Ankusagiri was invaded by Vīranna, a General of Nanja Rājayya of

[1] Not necessarily Jagadēva Rāya I. [2] Vide p. 169.

[3] Rāma III (third son of Tirumala, the survivor of Talikota) marched against Madura between 1584 and 1586. The allusion to Ankusa-Rāya seems, however, to require a later date. Rāma IV became Rāya in about 1620 (*Ep. Ind.* VIII, Appendix II, p. 16), but no Madura expedition of his is recorded.

[4] Vide p. 170, s.v. Jagadēvi and foot-note.

[5] Mr. M. D. Cockburn, in a letter of 1822, attributes the bifurcation to Haidar, but the date he gives is antecedent to 1750, and cannot therefore be accepted.

[6] Rice, *Mysore Gazetteer* II, p. 136.

Mysore, who suffered defeat at the hands of the Ankusagiri General, who mustered 200 horse and 8,000 infantry to the battle. Nanja Rāj, infuriated at the defeat, disgraced Vīranna, and set out to retrieve the disaster in person; on which, Kariyappa Gaunivāru, prudently thinking that the enmity of so powerful a ruler was likely to ruin him, purchased peace by the cession of Perumāl-palli and Karavanpalli, now *amāni* villages in the Hosūr Taluk."

Chokka Gaudu IV reigned nine years (1762 to 1771), during which the Samasthānam was twice lost and regained.

"In 1766–67, Ankusagiri Durgam was taken after a four months' siege by Haidar's forces, and the Poligār fled to Chittoor, where he took refuge with Achanna Pandit Raoji. Soon after this the Peshwa Madhu Rao [1] halted at Sira, to which Ankusagiri was then attached on an expedition against Mysore. Chokka Gaudu IV gave his adherence to the Peshwa's cause and was rewarded, on conclusion of peace, by the restoration of Ankusagiri, for which the Peshwa granted a *sanad*, *pēshkash* being payable to him."

"In 1768, on the arrival of Colonel Smith, the Poligār, who had an old grudge against Haidar, paid his respects to the British Commander, who gave him part of his forces to attack Haidar. The Poligār made such good use of this assistance that he annexed Krishnagiri, Denkani-kōta and Ratnagiri. But, on the conclusion of peace, the English forces were withdrawn and the Poligār was left out in the cold. Haidar immediately proceeded to settle old scores with him by taking Ankusagiri, the Poligār taking refuge with the English at Ambūr. At this juncture the Peshwa again came to Kōlār and Betamangalam; there Chokka Gaudu joined him and got some troops, to assist him in attacking Haidar. In this at first he had a partial success; but fell into the tiger's claws near Sūlagiri and was taken prisoner, his army being dispersed."

"Peace ensuing (1772) between Haidar, and the Marāthas, the late Poligār's son (18) Kempē Gaudu IV (1771–1813), got a *sanad* from the Peshwa for his old Samastānam; but his post seems to have been a sinecure, as Haidar kept his gains, and Kempē Gaudu fled to Ambūr. On the approach of Lord Cornwallis in 1792, the Poligār agreed to hold Ankusagiri and Māsti again under tribute to the English; but on the conclusion of peace, Ankusagiri fell into the Sultan's hands, and Kempe Gaudu had to retire into English territory, where he was told off to keep an eye on Tipu's movements, taking up his residence at Kaugundi. When the war of 1799 broke out, he went to Bērikai, and thence joined General Harris, then advancing on Seringapatam, by whom he was restored to office · since then the Poligars have resided at Bērikai. The claim to Māsti being put aside, Captain Graham, the Assistant Collector of the Baramahāl, gave a *sanad* for the Pālaiyam, fixing the *pēshkash* at pagodas 2,680 (Rs. 7,941)."

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[1] Madhu Raos' date is 1071-72.

CHAP. XV. BĒRIKAI.

The management of the Pālaiyam was then assumed by Government, who eventually permitted Puttanayya, otherwise called Vīrabhadra Rao, a younger brother of Appu Rāyalu, to succeed. A *sanad* was granted him in 1873, and his tenure lasted to 1894, when he died, leaving a widow and an infant son Vīra-Chokka Rao. The Pālaiyam was at once taken over by the Court of Wards, but on February 17, 1907, Vīra-Chokka Rao died before attaining his majority. Litigation followed, and the estate is now (1912) under the management of a Receiver appointed by the District Court.

BETTA-MUGALĀLAM.

Betta-mugalālam, a small village in the heart of the Mēlagiri plateau, enclosed between the Sanat-kumāra-nadi, the Ane-bidda-halla and the Tirumalavādi valleys. It is of little interest, except for the attempt of Col. F. G. Shaw to start an estate near the hamlet of Siddāpuram. Glenshaw is a park-like clearing, many acres in extent, level, grassy, dotted here and there with some splendid trees, and encircled with forest and rocky peaks. The remains of Col. Shaw's bungalow are still visible, and he is said to have resided here for three years with his family. The place was abandoned at the time of the Great Famine. The work of the planter is seen in the varied flora of the surrounding glades, and here and there a chance coffee tree is met with.

The villagers are Vellikai Vellālars of the Rāya-kōta Gadi, and the existence of a stone oil-mill[1] and a stone *Balipītam* near the shrine of Hanumān suggest that Col. Shaw was not the first to open up this charming spot. In fact, this plateau must at one time have been thickly populated, as is evidenced by the remains of Mēlagiri Fort, some four miles due north of Glenshaw. The way thither lies between the Ayyūr and Mārānda-halli Reserves, through the villages of Mūkkana-kere and Kuridi-nattam. The clearings and terracings round these villages, and the tanks and wells, prove that these villages were once much larger than they now are. After quitting Kuridi-nattam, the path dips into a cool shady evergreen forest, and emerges on to the bare rock glacis that always marks the approach to a hill fort. The fort is the largest, and perhaps the worst built, in the District. The ramparts are for the most part made up of facings of rough unhewn stones, piled up anyhow, with loose rubble between. The citadel is protected by a rampart, which is little more than one foot thick at the top, and has a platform seven or eight feet wide behind it. The bastions, both of the main fort and of the citadel, are square. The stones are lichen-covered, and the place

[1] Stone oil-mills and a large Siva Temple are to be found in the Tirup-pattūr Javādis, in a spot now far remote from either Brahmans or Vāniyars.

is unusually free from prickly-pear. To the west the fort is protected by a sheer precipice overlooking the hamlet of Kuchuvādi and the Denkani-kōta plateau. To the north the ground slopes sharply to a saddle, beyond which is another fortified hill, an outlier to the Mēlagiri plateau. On the saddle, it is said, was once located the Old Pēta, with a *sandai-vīthi* (market street). To the south-east a large clearing on a natural terrace marks the site of Bonnattam village, now deserted. The view in all directions is magnificent.

CHAP. XV. BETTA-MUGALĀLAM.

BILIGUNDLU. **Biligundlu**, a tiny settlement of Christians, who cultivate no lands, and whose livelihood depends entirely on cattle-breeding and fishing. In the adjoining "unreserve" are traces of terracing, which show that the spot was once the centre of a good-sized village. Biligundlu belongs to Manchi *taraf*, and it was formerly important as the point where the Anchetti route from the Bālāghāt debouches on the Kāvēri. On the opposite bank of the Kāvēri, a few miles lower down the river, is the site of Ālambādi, once the capital of powerful Poligārs,[1] but now a tangle of prickly-pear. Presumably the Ālambādi Poligārs levied blackmail on the traffic that passed up and down the Anchetti and neighbouring ghāts. A Taluk Board ferry was lately located at Biligundlu, but the traffic is very slight, for there are no villages on the Coimbatore side of the river within a wide radius.

DENKANI-KŌTA. **Denkani-kōta** is situated at the junction of three roads, which connect it with Tali (10 miles), Hosūr (16 miles) and Kelamangalam (8 miles). A fourth road runs south to Kundu-kōta (8 miles), the head of the Anchetti Ghāt.

The town, like Hosūr, is tripartite, and consists of (1) the New Pēta, (2) the Old Pēta and (3) the Fort.

New Pēta. The New Pēta is well and regularly laid out. The shandy site is south of the town on the Kundu-kōta road, and adjoining it is an excellent camping ground.

Old Pēta. The Old Pēta, or Car Town, which lies to the south-east of the New Pēta, was at one time thickly inhabited. It now contains barely a dozen houses, tenanted chiefly by Ayyangār Brahmans interested in the temple worship. The four principal

[1] "The Poligārs of Ālambādi were called 'Āralappa Naidus,' and were of the Bui (Boya) caste, who among the Telugus are the bearers of palanquins. They were troublesome ruffians, who possessed the rough country on both sides of the Kāvēri as it descends the ghāts, until the last of them . . . was hanged by Haidar's Brahman Amildar of Kāvēripuram" (Buchanan F., p. 420). Ālambādi still gives its name to the local breed of cattle (*vide supra* Vol. I, p. 34). For Ālambādi Taluk, *vide* p. 107, footnote.

CHAP. XV. DENKANI-KŌTA.

streets of the Old Pēta were laid out in a regular square, surrounding the famous Vishnu Temple of Betrāya-swāmi, which enjoys a *tasdik* allowance of Rs. 1,820 odd per annum. The Temple compound is about 135′ broad (north to south), the southern wall is 203′ long and the northern wall is 244′ long. The shrine of the goddess is south-west of the main shrine, an unusual position. South-east of the main entrance is a large *teppa-kulam*, about 220′ square. The Car festival is held in Chittrai (April-May, 12 days after the Telugu New Year's Day), and about 6,000 persons used to resort to it, but plague has killed its popularity. The old Car, which was of the usual six-wheeled type, and required 1,000 persons to move it, was accidently destroyed by fire in 1906, and a new Car was built in 1909. A large number of the inhabitants of the villages round Denkani-kōta are named Bētrāya in honour of the god.

Fort.

The Fort is well situated on high ground, commanding the approaches from Tali, Hosūr, Kela-mangalam and Anchetti. In shape it is an elongated rectangle, the longer sides running north and south. Its northern face is close to, and parallel with, the Tali road, west of its junction with the road from Hosūr. The western rampart runs as far as the Big Tank, from which part of the moat could be filled. Old maps show the fort to have been built in three sections. This probably accounts for the unusual shape of the general plan, the northern compartment being a recent addition. A good deal of the rampart was demolished and levelled at the time of the Great Famine. Within the fort limits are a few straggling houses and temples.

Denkani-kōta formerly was the seat of an independent Poligar, who took the title, according to Buchanan,[1] of Ballāla Rāya, but had no connection with the Hoysala Ballālas. The title Ballāla Rāya is said to have been derived by the Poligār from the village of Balahalli (or Balla-palli) an important market 3 miles south of Kakkadāsam, the half-way village between Denkani-kōta and Tali. The Poligār was ousted from his dominions by Jagadēva Rāya of Chennapatna, whose successors were in their turn expelled by the Mysore Odeyars.[2] Denkani-kōta surrendered to Captain Cosby in July 1768, shortly after the fall of Hosūr.[3]

GUMMALĀPURAM.

Gummalāpuram, "The City of the Lotus," once the site of a large town, now a petty poverty-stricken village of little over 1,100 inhabitants, situated 5 miles north of Tali, on the Ānekal

[1] Buchanan II, p. 504.

[2] Cf. the traditions of the Berikai Pālaiyam, above, p. 128.

[3] Wilson I, p. 256.

CHAP. XV. GUMMALĀPURAM.

road. It is said to have been once adorned with 101 temples.[1] A temple to "Chēnu-Māri-amman," on the outskirts of the village, is reported to have been at one time in the heart of the town. Near this temple is a curious slab, carved with a representation of a boar-hunt with dogs. Close to this a new temple, in the form of a modern shed, has been erected to "Plague Māri-amman." Near this are two fine *stambhams*, about 3 yards apart, one carved with a *Nandi*, the other with Pillaiyār, which are said to have been part of a sacred swing. A short distance to the west are the temples of Narasimha and Dēvagirīsvara, each of which enjoys a small *tasdik*. The "caves" are about a mile away. What useful purpose they served is not known. Perhaps they were the abode of Rishis, perhaps they were used for refuge, or for storing treasure. Not far from the caves is a large *matam*, with a shrine to Vīrabhadra, a large building, once the residence of the Lingāyat Guru. Gummalāpuram is famed for the festival held in September to Gauramma, the mother of Vignēsvara. Even now some 2 to 3,000 persons are said to attend the *Jātrai*, and, before plague came, the numbers reached 10,000. The temple is a very small one, and there is no image to Gauramma; on feast day an image is made of mud from the tank, and, after the expiry of a month, the image is thrown back into the tank. Gummalāpuram is said to have been the residence of 770 Lingāyat Rishis.

HOSŪR.

Hosūr, the head-quarters of the Taluk and of the Sub-Collector's Division, was formerly a place of military importance, for it commands all lines of communication between the Bāramahāl and Mysore. In fact, any force advancing from the low country by the Rāya-kōta or Sūlagiri Ghāt roads, or even by the Anchetti tract, or through the rough country between Vēppana-palli and Bērikai, must pass within easy striking distance of Hosūr. Hosūr is connected by a good straight road with Bangalore (25 miles) on the north-west, and with the railway station of Mālūr (20 miles) on the north-east. Beyond Mālūr the road continues to Kōlār. Tali is 17 miles distant, Kela-mangalam 12, Denkani-kōta 16 and Rāya-kōta 21. It is hoped that Hosūr will shortly be connected by rail with Bangalore.

The name Hosūr is the Kanarese equivalent for "New Town." It is variously mis-spelt "Oossoor," "Oussoor," "Ussour," "Usur" or "Ussur."

Like Denkani-kōta Hosūr consists of (1) the New Pēta, (2) the Old Pēta (Chūdavādi) and (3) the Fort.

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[1] A more moderate version tells of 101 temples, tanks and caves.

CHAP. XV. HOSŪR. *New Pēta.*

The New Pēta is situated on the sloping ground east of the stream which carries the surplus water of the Rāma-Nāyakkan Tank. It consists of two main streets (Kachēri Street and Kammāla Street), which run east and west, and are cut at right angles by the Mālūr-Mattigiri road. The place is, on the whole, badly and irregularly built. The frequent visitations of plague have not encouraged the building of good houses. Moreover, the town is feverish. Some of the inhabitants, disgusted with living in make-shift shanties during the annual plague exodus, have begun to erect new houses on the higher ground along the Mālūr road. It would probably be a good thing for the general health, if most of the existing site were abandoned. Proposals have been made for opening up a new town-site, the locality selected being on the higher ground east of the Mattigiri road. The town itself is between 2,850′ and 2,900′ above sea level, the Pagoda Hill being 3,126′.

The public buildings of the Pēta are poor and antiquated. The old Taluk Kachēri was built by Mr. M. D. Cockburn in 1825-26. It is to be replaced by a more up-to-date building to be erected on the high ground behind the hospital. The Sub-Jail is inconveniently isolated from the Taluk Office and the Police Station. The primary school and the Police Station, at the east end of Kachēri Street, originally formed one building, in which the District Munsif held his Court. The main school building is an improved Orr's Choultry. The whole Pēta presents a depressing aspect of desolation and decay, the only redeeming feature being the gigantic coco-nut palms which line the main streets.

The D.P.W. bungalow at Dinnūr, half-way to Mattigiri, is in a higher and healthier situation. At Dinnūr is also located the quarters and office of the Inspector of Salt and Abkari for Hosūr Circle.

A dispensary was opened on March 19, 1824, in a building now used by the Taluk Board as a store-room, situated north of the town, on the Bangalore road. It was placed in charge of the Medical Officer of the Remount Depot, assisted by the Hospital Assistant attached to the Sub-Collector's Office. The appointment of a second-class Hospital Assistant was sanctioned by Government, who supplied instruments and a year's medicines gratis. The dispensary was supported by voluntary subscriptions, and managed by a local committee, of which the Sub-Collector was President. A grant-in-aid of Rs. 500 was sanctioned by the Hosūr Local Fund Board towards the expenses of maintenance. The present hospital was begun on May 25, 1875, and opened in July of the following year. The building is on the slope of the

hill eastward of the Rāma-Nāyakkan Tank. The wards are ill-ventilated, and infested with *Anopheles* from the tank. The institution was placed in charge of a Civil Apothecary from July 1, 1878.

South of the hospital is a little Anglican church, built by local subscriptions about 1874, and handed over to the S.P.G. Mission. Mission work did not, however, flourish under the auspices of that Society, and in July 1908 the building was lent to the London Missionary Society, who had shortly before started work in the town under the Rev. George Wilkins. A Mission Hall, to be used for preaching, lectures, and as a reading-room, is under construction in the heart of the town, the foundation stone having been laid on February 16, 1912.

The population, owing to the ravages of famine and plague, shows little sign of progress. Figures for the last four decades are given in the margin. A little over one-ninth of the population is Muhammadan.

1871	6,360
1881	5,869
1891	5,756
1901	6,695
1911	5,913

The water-supply, in times of drought, is execrable. The Rāma-Nāyakkan Tank is the main source, and it is alleged that the recent acquisition of the upper tanks of Jīgūr and Pūnapalli by the Remount Depot has materially diminished its supply.[1] A scheme has been drawn up for constructing a reservoir on the Swarna-mukhi River, and supplying the town with pipe water at a cost of Rs. 80,000, but the expense was considered prohibitive.

Old Pēta. The Old Pēta, or Car Town, lies south-west of the New Town, at the foot of the Pagōda Hill. It is called Chūdavādi from the God Chūdanāthēsvara, who presides over the Hill, and for whose worship Chūdavādi exists. The village is now almost deserted, but it is none the less picturesque. The broad quadrangular Car Street is now a grassy lawn, fringed with majestic coco-nut palms. In former days the street was lined with scores of chattrams for the lodging of pilgrims, but these are now all ruined. A few *mantapams* and shrines, for the use of god and goddess during the festival, are still intact, and a few huts still cluster round the *Teppa-kulam*, whereon, once a year, Siva and Pārvati are honoured with a torch-light carnival. The shrines and temples on the hill itself are disappointing. The main entrance to the Temple precincts was begun on a colossal scale, but the work was abandoned as soon as the lintel was reached, and instead of a majestic tower, an absurd toy *gōpuram* a few feet high, of brick and plaster,

[1] Vide G.O. No. 1345 I., dated 1st October 1908.

CHAP. XV. HOSŪR. *Old Pēta.*

has been perched on top. It is the *gōpuram* which surmounts the porch leading to the inner *prakāram* that forms so conspicuous a landmark for all the country side, but the dignity of this structure at close quarters is entirely marred by a hideous brick and plaster bull in the foreground, conceived and executed in the worst of modern taste. The Temple enjoys a *tasdik* allowance of Rs. 1,400 odd.

Viewed at a distance, the Temple Hill is undoubtedly picturesque. There is a drawing of it by Henry Salt in Lord Valentia's *Travels*, two by Lieutenant James Hunter in his *Picturesque Scenery of Mysore* (1805) and another by Thomas Daniell in Orme's *Twenty-four Views of Hindustan* (1804).[1]

The car of Chūdanātha-swāmi is one of the largest in the District. It has recently been provided with steel axles of English manufacture, at a cost of Rs. 2,400, and new wheels at a cost of Rs. 1,000. It is provided with steel-chains, by which it is dragged round the four square streets of Chūdavādi. The carvings are elaborate, and exceptionally obscene. The annual festival is held in March or April, when a large concourse of people foregather and draw the car.

The maintenance of the pagoda afterwards devolved on the Bāgalūr Poligārs, and then on the British Government, which commuted the Inams into a *tasdik* of Rs. 1,400-2-6 per annum, and finally the temple was vested in Dharmakartas.

The Fort.

The Fort, which lies west of the town, and north of the Rāma-Nāyakkan Tank, is large and well built. "Tipu, like his father, respected the skill of foreigners in matters of fortifications, and either hired their services or, when captives, compelled them to assist in strengthening his forts. Amongst the number was a certain gentleman called Hamilton, supposed to be a Captain Hamilton of the Engineers, who is credited with constructing the Hosūr Fort, and whose death has by some been ascribed to the anger of Tipu at finding that the Fort was exposed to fire from the Pagoda Hill: but this is not the case. Hamilton and two other prisoners were massacred on the approach of Lord Cornwallis' army in 1791. A thrilling tale, under the title of 'A Pair of Compasses,' appeared, from the pen of Mr. D. S. White, in the

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[1] The above I owe to Mr. J. J. Cotton, I.C.S., who writes of Daniell's drawing "This view of Oosoore was taken from an adjacent hill. At the time Daniell made the drawing, there was an encampment which is represented in the distance. It consisted of a detachment of Lord Cornwallis' army, commanded by Major Woodburne of Madras. In the foreground to the right is the entrance to a pagoda." This view is No. 14 in Part III of Daniell's *Oriental Scenery*.

pages of the Madras Athenæum, in the seventies. Mr. White, when at Hosūr, was struck by the unusual spectacle of a native mason using a pair of compasses, and learnt from the owner that his father had been working under Hamilton or 'Ambuton' on the fort, and had struck up a considerable friendship with him. According to his account, there was only one other prisoner, a youth of about 17, supposed to have been a midshipman; and, on orders coming from Tipu for the assassination of the prisoners, the Killedar reluctantly proceeded to carry them into effect. The populace are said to have mourned greatly over the news, and to have accompanied the victims with every expression of sorrow to the place of execution, outside the town. Here, Hamilton, on taking leave of his native friend, gave him this pair of compasses, all that he had to give, and told him to keep them as a memorial, and hand them down as an heirloom in his family, which he did. The younger man suffered first, Hamilton kindly sparing him the additional pang of witnessing his own death, and the elder bravely submitted to his fate, the heads of both being hacked off by the village chuckler. Any one who has seen the little round-headed knife of a chuckler, something like a cheese-cutter in miniature, can imagine the abominable barbarity superadded to the crime of murder. When the terrible scene was over, Hamilton's trusty friend, like a true mason as he was, begged the bodies of the Killedar, and gave them sepulture in his own field, where some crumbling bricks indicated the site to Mr. White. The story being brought, in 1876, to the notice of the Collector, who happened to be at Hosūr, the grave was found about one and a half miles from Hosūr, on the side of the Uddana-palli road; and opened in view to giving the remains Christian burial. When the medical subordinate examined the bones, he found the skeleton of a very powerful man, conjectured to have been Hamilton, in perfect preservation. There was a smaller skeleton supposed to be that of the midshipman, and a thigh bone which could not be accounted for. As some doubt, therefore, was thrown on the identity of the remains, they were reverently returned to their old resting place, where they are likely to slumber undisturbed until the Great Day. Had it been known that, as Thornton records, there were three victims, the matter would have been explained, and further search would probably have revealed the rest of the third skeleton."[1]

The Fort site is not badly chosen for defensive purposes. The southern rampart is partially protected by the Rāma-Nāyakkan Tank, from which the moat can be flooded. The wet

[1] S.D.M., Vol. II, pp. 169, 170.

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The Fort.

lands under this tank in the rainy season would render dangerous any approach from the east, and in the dry season would, with the help of the artificially sloped glacis which separates it from the eastern rampart, afford a clear field, devoid of cover, for musketry fire. To the north the ground slopes towards the Chinnār valley, and to the west towards the Arasanatti Tank, forming in each case a natural glacis. Under modern conditions, however, the Fort would be untenable, for its interior would be exposed to artillery fire from the Chūdēsvara hill. Each of the outer ramparts is about 300 yards in length, the ditch is deep and wide, and the glacis carefully levelled. The chief entrance was at the north-east corner, but the elaborate fortifications which defended it have been dismantled, and the plan is difficult to trace. The inner side of the main defences is honey-combed with bomb-proof chambers, which would provide a large force with granaries, magazines and barracks.

On the southern face, immediately over the moat, is the residence of the Sub-Collector, now Government property, having been purchased from Mr. Brett, who built it (1861–4) after the designs of Mr. Latham, C.E. Mr. Brett built it when Collector of the District, of which Hosūr was then the head-quarters, the Sub-Collectorate being at Salem; but, shortly after its completion, the head-quarters of the District were transferred to Salem. The house is supposed to have cost something like a lakh and seventy thousand rupees: but Mr. Brett kept no accounts after the expenditure exceeded a lakh. The cost of the chunam alone was Rs. 17,000. The house and grounds were purchased by Government[1] in 1875 for Rs. 10,000, ands ome years previous, Mr. Shaw of the Remount Depot could have got it for Rs. 7,000, which would almost be covered by the sale of the woodwork alone.

The house is commonly called "Kenilworth Castle," from which the design is said to be adapted.[2] Its chief features are a lofty tower, which forms a picturesque feature of the landscape for miles around, and a large central hall with a beautiful Italian clear-story roof. Unfortunately the foundations are insecure,[3] the beauty of the place is marred with unsightly rods and clamps, which pin and truss together the weaker parts, and there is always the risk that the whole building may collapse and tumble over into the moat.

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[1] Vide G.O. No. 746, dated 18th June 1875.

[2] It is also called "Brett's Folly."

[3] The rampart is "made ground," and no provision can be made to counteract the lateral thrust on the moat wall due to the superincumbent weight of the building.

The house is approached through the southern rampart by a stone bridge which spans the moat and connects the compound with the Tali road. One of the outlying guest bungalows has been converted into the Sub-Collector's Court House. Another is set apart for the meetings of the Taluk Board Two or three Government stallions are accommodated in the Sub-Collector's stables, and the huts of the salustries and their families are close by. Opposite the servants' quarters is a solidly built temple to Kōttai-Māri-amman, where *pūja* is performed on Tuesdays and Fridays with musical accompaniments, and goats and sheep are sacrificed almost daily by the pious villagers. Most of the compound is cultivated with *harāli* grass, of which, in a favourable season, two or even three crops may be gathered. There are two superb specimens of the umbrella thorn in the compound. Within the main rampart is an inner fort, about 100 yards square, of the simple type to be found all over the Bālāghāt. This perhaps represents the original structure which Hamilton was called upon to improve. Its walls are roughly parallel with the outer ramparts, and at the north-west corner is the usual mound of earth, the *jendā-mēdu* or flag-staff battery. Within this inner fort is the Sub-Collector's Office, a plain low building, forming three sides of a square. At the south-west angle an old *mantapam* has been built into the structure. In Mr. Brett's time this building was the Collector's Office. North of the main fort, where the stables now stand, was an Agrahāram, and on each side of the gateway the remains of a temple still stand, the Vishnu temple to the west, and the Siva temple to the east. The former (Rāma-Dēvaru Temple) is no longer used, the god having been transferred in 1891–2 to the Pēta (Kammāla Street). *Pūja* is still held in the Siva temple once a week.

South-west of the Fort is the tomb of Walter Elliott Lockhart, Collector of Salem, who died at Hosūr on January 30, 1850, at the age of 49. Lockhart's memory is honoured also by a cenotaph monument in Salem Cemetery.

History.

Hosūr is said to have been founded by Gūtalu Gurappa Nāyanivāru, the first of the Bāgalūr Poligārs, who built a fort, a palace and several temples, and planted the hamlets of Mutturāyan Jībi and Sunnapu-ralla Jībi, to guard the fort on the west and north respectively. The Rāma-Nāyakkan Tank, which guards the Fort on the south, was built by Rāma, a great-grandson of Gurappa, and the Chandrāmbudi Tank by Rāma's son Chandra-Sēkhara. Chandra-Sēkhara's son Erri-Errappa in turn built an anaikat across the Swarna-mukhi River (or Chinnār as it is now called) to the north of Hosūr. According to Wilks,[1] Hosūr was

[1] Wilks, Vol. I, p. 35.

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taken from one "Chender Senker" by Kantīrava Narasa Rāja in 1654. The Poilgār's narrative, however, assigns the loss of Hosūr to the reign of Errappa II, a great-great-grandson of Chandra-Sēkhara.[1] To Errappa II is ascribed the construction of the Chūdanāthēsvara temple. After the expulsion of the Poligārs by Kantīrava Narasa, Hosūr continued under Mysore dominion till the wars of Haidar with the British.

In 1760 Haidar despatched Makhdum Ali to reduce the Bāramahāl, and *en route* the Poligār of Ānekal. Presumably Hosūr was independent of Mysore at this time, and was restored to Mysore rule by Makhdum Ali's campaign.

The British entered Hosūr for the first time under Col. Campbell on July 11, 1768. The garrison offered no effective resistance. In the November following, Hosūr was attacked by Haidar. This attack drew Col. Wood from the neighbourhood of Kōlār, and led to the loss of most of his supplies by Haidar's counter-stroke at Bāgalūr. During Wood's retreat towards Kōlār, the Hosūr garrison might have created a useful diversion, but did nothing. Hosūr must have been recaptured by Haidar soon after, for the only conquests left to the British by the end of the year were Krishnagiri, Kōlār and Venkatagiri. Hosūr was again abandoned by its garrison to the British under Major Gowdie in July 1791. The retreating Mysoreans laid a train for blowing up the magazines after the entrance of the British troops.[2] Fortunately the plan failed. The place was then garrisoned by a regiment of Bengal sepoys and a detachment of Bengal artillery. The fort was handed back to Tipu after the treaty of 1792. In the campaign of 1799 Hosūr is not even mentioned.

Hosūr was a halting place, in the time of Haidar, on the road from Ārni to Bangalore, and is spoken of in the "Memoirs" as "a pleasant little town, surrounded by a strong stone wall, with turrets, and situated in the midst of extensive paddy fields."[4]

The following account of Hosūr in 1809 is given by Col. Welsh:—

"Moving on through a very good road, thirteen miles, the Colonel still accompanying us, we reached a bungalow in the fort of Oosoor, built by the last Commandant, the late Major Muirhead. This fort is a perfect ruin, but the fragments record its former importance, it had two entire walls of solid masonry, one within the other, and a stone counterscarp and wet ditch with two large

[1] The Poligār's narrative gives the date of Errappa II as 1614–74, which is possible. Perhaps some confusion has arisen between Errappa II and Errappa I, son of Chandra-Sēkhara, who is credited with the founding of Bāgalūr. No material is available by which the Poligār's dates can be verified. Another account dates the loss of Hosūr in 1667, see B.P., Land Revenue, No. 311, dated 6th June 1893.

[2] Wilks, Vol. II, p. 224. [3] W. J. Wilson, Vol. II, p. 209.

[4] *Memoirs of the Late War in Asia* (1788), p. 41.

out-works in front of the two gateways. The outer wall had many bomb-proof apartments below the ramparts, and there was a capital magazine underground; besides all this it had a square citadel in the centre, where Tipu's garrison made their last stand. A great quantity of powder must have been expended in dismantling these beautiful works, as I never beheld masonry so completely destroyed. The Pēta is a very fine one, and has excellent bazaars, abundantly supplied. We found an iron eighteen and a twelve pounder, apparently serviceable, lying dismounted inside; and there are two fine large falowes (*tolavs*) or lakes, in the neighbourhood. In the afternoon we took a walk, the Colonel leading the way, to look at a remarkable hill, with a pagoda on its summit, about a mile in our rear, which we found would make an excellent post for a company, being roomy, and in capital repair. From this hill we also got a view of Nundydroog, my new command, distant about sixty miles. The climate is delightful, and the water being cold as ice, required resolution to use it early in washing; indeed this is the case generally all over the Mysore country at this season." [1]

Hudē-Durgam.

Hudē-Durgam is one of the Hill Forts which guarded the approach to Kela-mangalam from the plains below Ghāts. It stands about 2¾ miles south of the Kela-mangalam-Rāya-kōta road, almost due south of Nīlagiri-Durgam, and 5 miles south-east of Anchetti-Durgam. It is easily accessible from the village of Puram. The site of the Pēta has been deserted for more than a century. Its position is indicated by the usual fragments of pottery, bricks and tiles, by three big drinking-water wells, and by the remnants of a gateway and wall. The wall is thin, and tapers to a grit parapet. The gateway is of the type usual in village forts, with a small low wicket on one side, and niches for watchmen.

The Durgam is 3,185′ above sea-level. The ascent is easy, the way being roughly paved. Half-way up, the Durgam rises in a sheer cliff, and the ascent is by a flight of steps which leads through two gateways, each in its own line of rampart. The upper gateway is flanked by a natural bastion of rock.

On the summit of the Durgam is a shrine to Hanumān. The highest peak is crowned with a *gōpuram*, under which is a thick short *lingam* in a square *yōni*. The hill top is cleft in twain by a chain of *jonais*. The foundations of several buildings can be traced. The fortifications are of inferior quality, and would seem to be of rather modern date. There are plenty of ferns, mostly hart's tongues, tail-ferns, and palm ferns.

Hudē-Durgam was garrisoned by Tipu at the outset of the Third Mysore War, surrendered on 22nd July 1791 (two days after the attack on Rāya-kōta) to a detachment of Lord Cornwallis's

[1] *Military Reminiscences*, Vol. I., p. 309.

[2] Hudē-Durgam is figured in Allan's *Views* ("Woodia Droog"), and also in Hunter's *Picturesque Scenery* ("Ourry Durgam").

CHAP. XV. HUDĒ-DURGAM.

advance guard, and was occupied and not dismantled.[1] It was re-occupied by Tipu after the peace, and in the Fourth War was occupied without resistance by Lt.-Col. Oliver and the Third Battalion, Third Regiment, on March 7, 1799.[2]

KELA-MANGALAM.

Kela-mangalam (population 2,550 in 1911) lies near the tri-junction of roads leading to Hosūr (12 miles), Denkani-kōta (8 miles), and Raya-kōta (15 miles), and about 2 miles north of the Sanat-kumāra-nadi. The origin of the name is uncertain; possibly it is derived from "*kile*" or "*kaleh*," meaning a fort (cf. *killedar*). It is the most important trade centre of the Taluk, and the chief emporium for the exchange of the products of the Bālāghāt with those of the Bāramahāl and Talaghāt. The population is mainly agricultural. Rather less than one-tenth of the inhabitants are Muhammadans.

The chief temple is sacred to the village goddess Pattāl-amma who gives her name to the large Pattāl-amman Tank to the west of the town. In front of the shrine is a *mantapam* for the deity to rest in on festal occasions; in front of that is a high swing on which the goddess is swung, and in front of that again a platform and stone pillar (*Siddi-mānu* and *Siddi-kal*), round which is swung a wooden image of Siddi-Vīranna. The *pujāri* is Kāpu by caste, and the office is hereditary. *Pūja* is done on Fridays and Tuesdays, and sheep and goats are slaughtered between the *mantapam* and the swing. An annual car festival is held in April or May.

South-east of the main village is the shabby hamlet of Jibī, which lies partly within, and partly without, the site of an old fort. The hamlet contains some 50 houses; it was formerly much larger, and contained a considerable Brahman settlement. South of Jībī is the Nāyakkan-Ēri, so called, it is said, because it was built by a member of the Bāgalūr Poligār's family.

The shandy site, which is planted with portia (*Thespesia populnea*), and walled, is controlled by the Hosūr Taluk Board. The weekly shandy is a mart for the ragi of Hosūr, the areca-nut of Bangalore District, the husked paddy of Dharmapuri, betel from Chinnatti, tobacco from Pattukōta (near Uddana-palli), Vēppana-palli and other places in the Bōrikai Pālaiyam, salt from Bombay (imported viâ Bangalore), gingelly-oil from Kāvēri-patnam, castor-oil from the surrounding villages, bamboo baskets from Denkanikōta, cotton cloths from Annasāgaram and Denkani-kōta, bedsheets (*duppatti*) from Sūlagiri and other places where the Togatas have settled.

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[1] Wilson, Vol. II, pp. 209, 210.

[2] Beatson, p. 55

The most important item of trade, however, is cattle. The trade season continues from Arpisi (October-November) to Tai (January-February), the busiest months being Kārtigai (November-December), and Mārgali (December-January), when between 1,000 and 1,500 head of cattle change hands every Sunday. It is said that about 80 per cent of the cattle sold are disposed of locally, i.e., within a radius of 25 miles, the rest being sold mostly to villagers of the south. Most of the cattle are said to come from villages within 15 or 20 miles of Kela-mangalam, especially from Ānekal and Denkani-kōta sides. The cattle sold are used for agricultural purposes and traction, and there is no business in "milkers."

Kela-mangalam was valued by Haidar and Tipu as a military position; it offered great facilities for the concentration and victualling of a large force, it lay within easy reach of the Anchetti, Rāya-kōta, and Sūlagiri Ghâts, it covered Hosūr and Ānekal, through which lay the two chief routes to Bangalore. On the other hand, it can never have possessed any natural military strength, and although the proximity of its two tanks and their *āyakats* to a certain extent would protect it against the sudden approach of an enemy, it could hardly be capable of a serious defence. Possibly Tipu relied for its protection on the hill forts of Hudē-Durgam, Ratnagiri, Anchetti-Durgam and Nīlagiri, which he garrisoned in both the Third and Fourth Mysore Wars, and which surrendered to the British with hardly a struggle. It is curious that on the only two occasions on which Kela-mangalam assumed strategic importance, it was occupied by an invading force from below ghāts. The first occasion was that of Makhdum Ali's march to the relief of Haidar, when Haidar's career was all but ended by Khande Rao's treachery (1760); the second was the concentration of the British army in March 1799, on the eve of Tipu's final overthrow.

"The position at Kela-mangalam," writes Beatson,[1] "possessed several advantages. It was the nearest within our own territory to the capital of Mysore, the most convenient of any which could have been occupied previous to the advance of the army; and being contiguous to Rāya-kōta, the departments of grain and provisions could be completed to the largest possible quantity which they had the means of carrying. The encampment was conveniently situated for water, and although the enemy's horse had made their appearance on the 7th of March, and had been busily employed in burning forage, yet a sufficient quantity was secured by the vigilance and activity of our cavalry.

"It was indeed a satisfaction to observe that this indispensable article was in much greater abundance than we had reason to expect. This year's crop, we were informed, had been uncommonly productive; and, although the rains had almost failed in the Carnatic, it was evident, from the quantity of water

[1] Beatson, pp. 59, 60.

CHAP. XV. KELA-MANGALAM.

which remained in all the reservoirs, as far as could be seen to the westward, that the rains had been very plentiful in this part of the peninsula.

"On the 10th March, at day-break, the army moved by the right from Kela-mangalam. The cavalry were in advance, the baggage on the right, the Nizam's contingent, which had marched by the left, moved parallel, at some distance, on the right flank of the army: a strong rear-guard protected the interval between the columns. By this order of march, the whole of the baggage, being between two columns, was well secured. Parties of the enemy's horse were in all directions, and were active in burning the forage and destroying the villages; they charged a company of sepoys[1] belonging to the rear guard of the Nizam's contingent; of whom twenty were killed upon the spot, Lieutenant Reynolds and thirty-six were wounded, and the remaining nine were missing."

'The face of the country being uneven, and in some parts rugged occasioned a tedious march. The rear guard did not arrive until it was dark. Many carts with stores and baggage were left on the road. The army took up a position at Kalugonda-palli, where it was obliged to halt on the 11th, as a quantity of the public stores had not at that time arrived in camp.'

There is no travellers' bungalow at Kela-mangalam, and tents are usually pitched, either in the mango tope at the junction of the Denkani-kōta and Hosūr-Rāya-kōta roads, or under the **Jekkēri** banyan tree, close to the Rāya-kōta road; "a favourite camping ground, though it has nothing to commend it but a convenient proximity to Kela-maugalam, from which it is about one and a half mile distant, and eleven miles from Hosūr. The fancied attraction is a large banyan tree, where for years resided Major Glover, a gallant veteran of the Burmese War. It is not easy to determine whether the tree is one large tree, or an aggregation of three or four smaller ones. It grows almost on the bare rock, a site wholly unsuited to it, and consists mainly of branches with but little leaf and shade, many of its trunks and branches being dead." No traces are now visible of Major Glover's bungalow. The District Board has erected a cook-house and stables near the tree.

About 4 miles south-west of Kela-mangalam is the Dodda-Bōlūr anaikat across the Sanat-kumāra-nadi, which was constructed in A.D. 1673, in the reign of Chikka Dēva Rāja of Mysore (A.D. 1672—1704).

KUNDĀNI.

Kundāni is the name of a Hōbali, or group of villages, in the southern portion of Bērikai Pālaiyam, in the valley of the Mārkanda-nadi. This valley is bounded on the west by a range of hills, 9 miles long, which rises about 2 miles south of Tīrtam. The range is cut in two by a gorge running up west from Avula-nattam, at the head of which stands Ankusagiri. The southern

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[1] A light company of the 1st Battalion, 11th Regiment (now the 81st Pioneers).

half includes the Bālakonda-Rāyan-Durgam and Chenna-sandiram Hill. The northern half is known as Kundāni-Malai. Close to the foot of the north-east spur is the village of Dēvar-Kundāni, the site of the capital of the "Kundāni Kingdom." It is said that the city site extended as far as Tīrtam to the north (3 miles), and Vēppana-palli to the east (nearly 5 miles). Two miles west of Tīrtam is the village of Halē-Kundāni ("old Kundāni"). The village of Būdimutlu, half a mile from Vēppana-palli, is said to have derived its name ("mound of ashes") from the fact that the ashes of the capital were dumped there.

The most interesting relics at Kundāni are six temples situated near the north-east spur of the hill. They are dedicated respectively to Chennigirāya-swāmi, Hanumān, Nandikēsvara, Kundāni-amma, Vīrēsvara, and Kuntīsvara. The last named is by far the finest of the group. The shrine is surrounded by a covered colonnade and containing wall, the columns, 48 in number, being arranged in two rows, except on the north and south of the *mahā-mantapam*, the sides of which are in line with the inner row of pillars around the *ardha-mantapam* and *garbha-griham*. There are doorways in the containing wall, east, north and south. The southern doorway appears to have been the principal entrance, as it is protected by a porch supported by 4 well-carved pillars, and surmounted with a cornice of the ogee flexure so distinctive of Dravidian architecture. A similar cornice adorns the southern gateway in the compound wall. Just west of the gate is a fine *Kaliyāna-mantapam*, borne on 28 pillars in 4 lines of 7 each, and backed by a stone dais at the western end. The space between the two inner lines of columns is greater than that between the inner and outer lines, and the roof over the central vista is raised a few feet in a clear-story, the arrangement being very effective. The stone work of the whole temple is well and neatly finished. The walls of the *garbha-griham* and the porch outside are covered with inscriptions.

The remains on the hill itself are rather disappointing. The main ridge, the surface of which is fairly even and broad, runs from north to south, and is not difficult of access. It could never have been a place of much military strength. Towards the south the ridge forms a sort of amphitheatre, and eastward of this amphitheatre is an extensive natural terrace, 200′ or 300′ above the level of the plain. This terrace appears to have formed the residential quarter. It is well provided with tanks, and is, in part, fortified. The southern portion of the terrace is at a rather lower level than the rest, and drains into an extensive tank known as the Bairē Ganni Cheruvu, which provides abundance of fish.

South again of this, on a lower level, is the Teppam-Jonai, where, it is said, the jewels from the Kuntīsvara temple were buried. It is chronically dry, but no one has had the faith to dig into its bed and search for the jewels.

The flat spurs of bare rock round these lakelets, and in fact the whole hill, is littered with the so-called *Pāndava gudi* or Pandavas' temples. At present, most of these look like colossal stone tables, some 8′ or 10′ in diameter, standing on 3 stone legs from 1½′ to 3′ high. It is clear, however, from some of the *gudis* on the bare rocks south-east of Bairē Gauni Tank, that originally the space between the "legs" was enclosed with a neat wall of flat stones, around which was piled loose heaps of coarse rubble, merging several of the *gudis* into one huge cairn. What purpose these *Pāndava gudis* served, and why the rubble was cleared away, is doubtful. They seem too near the residential quarters to have formed a grave-yard, nor is it likely that they preceded in time the occupation of the hill by the civilised Hoysalas, for no Hoysala king of the 13th century would set up his capital in a cemetery Tradition says that they were erected by the Pāndava brethren to perform *tapas* in, but as they number several hundreds, tradition fails to show why the five heroes should want such a huge number of habitations.

A gentle ascent from the Bairē Gauni Tank leads, across a glacis of smooth rock, to the first line of fortifications, running roughly north and south. This first wall is faced with rough blocks of stone, untrimmed and of irregular dimensions, but presenting a flat surface outwards. This solid facing is backed by about eight feet of flat stone rubble. A few yards higher up, also running north and south, is the second line of fortifications, of much more substantial and careful construction. It is faced with solid, more or less cubical, blocks of gneiss, neatly fitted, but not arranged in regular courses. All the blocks are wedge-marked, and were quarried on the spot. In fact, the method by which the blocks were prepared for the rampart can be seen in front of this wall, where a large area of the surface crust of the glacis has been detached from the living rock, presumably by burning, and part of the crust has been *in situ* split vertically, in lines running at right angles to one another, into cubical or rectangular blocks of varying sizes, the wedge-marks being as fresh as on the day they were made. This systematic removal of the top crust of rock explains the smooth clean glacis, which is almost invariably to be found in front of the chief walls of the hill-forts of the District.

Just above this second wall is a large irrigation tank called the Periya Dāmara Ēri,[1] which is now a swamp.

To the north of the Bairē Gaudu terrace is a second terrace at a rather higher elevation. This second terrace was evidently of importance in ancient Kundāni, for it is strongly fortified, and contains traces of the foundations of many buildings. It is protected on the east by a *karadu*, or mass of rocks, on which the northern end of the first wall abuts. It is protected on the north by a ravine, which separates it from the north-east spur of the range, and by a powerful wall which crowns the southern crest of this valley, and runs between the *karadu* and the hill. It is protected on the south by a double line of ramparts, which run east and west, and join up, the inner with the *karadu*, and the outer with the second main wall. Additional strength is given to the position by a substantial wall which runs across the northern ravine, and skirts the base of the north-east spur. In the space between the *karadu* and the main body of Kundāni-Malai is a tank called the Chinna Dāmara Ēri,[1] (now used for irrigation), and between this tank and the foot of the main ridge is a level *maidān* of no very great extent. It is on this *maidān* that the foundations of buildings and an abundance of broken pottery are to be seen, and legend has it that this was the site of the ancient palace.

The fortifications were not confined to the hill, but also extended to the plains, as a substantial wall to the east of the Kuntīsvara temple shows, and the fields are traversed by deep artificial channels, which may have served for defensive purposes, or for water-supply. At the mouth of the ravine between the north-east spur and the second terrace is the Yēnigalu Cheruvu, where the Rāja's elephants were watered.

The summit presents little of interest.

Kundāni was one of the capitals of the Hoysala king Rāmanātha.[2] After the death of Somēsvara in 1254 A.D., the Hoysala Empire was divided between his sons Narasimha III and Rāmanātha. Narasimha received as his portion the greater part of what is now Mysore and the Kannada country; Rāmanātha's share was Kōlār, and the Tamil country as far south as Srīrangam, in Trichinopoly.[3]

It is possible, though there is no positive evidence to prove it, that the "Kundāni Kingdom" referred to in the inscriptions of 1301 A.D. existed as an independent political unit before the days

[1] One of those Dāmara Cheruvus or Lotus Tanks, is said to have been constructed by Kuppammāl, daughter of Dāsa Kariyappa, the 5th Poligar of Māsti.

[2] *Ep. Carn.* X, Kōlār District, Introd., page XXXII.

[3] The Southern Capital of the Hoysalas in the thirteenth century.

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of Rāmanātha, and that this unit was absorbed by the Hoysala conquests. The phrase "Kundāni Kingdom" seems to imply as much, and copper coins of the great Chōla Rājarāja I have been found on the site. Situated on one of the main routes from Kōlār to the south, the position of Kundāni was eminently suited as an administrative capital of the tract of country that Rāmanātha ruled.

Unfortunately there are very few epigraphic records of Rāmanātha's rule. A Tamil inscription,[1] dated 1268 A.D., on the south wall of the Kuntīsvara Temple at Kundāni, records the endowment of a Siva (Kailāsanātha) Temple at Kundāni, with the lands under a tank called Dēva-samudram in Māsandi-Nād, the donor being Kumāra-Perumāl, son of Marudūr-udaiyān Dēvandai of Malai-Nād; the proceeds of the grant were to be enjoyed by the Brahmans who recited the Vēdas, and the Mahēsvaras[2] who worshipped in the temple. The grant mentions no paramount sovereign. Another inscription,[3] dated 1278 A.D., in the same temple, also on the south wall, records the gift of a village called Kalakkimuttal *alias* Kākku-nāyaka-nallūr, in Pudu-parru, to the temple of Tiruvēgambam-udaiya-Nāyanār, by a prince whose name is given as Pūrvādhi-Rāja *alias* Bhūmi Nāyaka, and who bears the titles Mahā-mandalēsvara Tribhuvana-malla. The endowment includes taxes on bullocks, cows, oxen (?), cotton-thread, looms, gingelly, soap-nut and a long list of other items, the meaning of which is uncertain. A fragmentary inscription[4] on the Kundāni-amma Temple dated 1288 A.D. mentions the name of Rāmanātha's son Visvanātha,[5] though Rāmanātha himself lived till 1295. This record places Kundāni in Viravi-Nād of Nigarili-Chōla-Mandalam. Another fragment[6] in the same temple gives the date 1297 A.D.

When Ballāla III took possession of the territory of the rival branch, he was careful to win over the priesthood and other vested interests, and in 1301 "issued orders in Tamil to the heads of matas and temple priests in what were probably districts held by his rival, remitting all taxes and confirming to them the villages granted to them as endowments."[7] One copy of the order runs:—"We have remitted all kinds of taxes, including the tax on looms, the tax on goldsmiths, tribute and tolls, hitherto paid in the gifts

[1] G.E. No. 202 of 1911.

[2] The Mahēsvaras were presumably devotees of Siva, cf. *Ep. Carn.* IX, No. 13 of Kankanhalli Taluk, dated 1276 A.D., and X, No. 101 of Mālūr Tāluk, dated 1112 A.D.; cf. also pp. 96 and 103 of G.E. Report of 1909

[3] G.E. No. 201 of 1911. [4] G.E. No. 204 of 1911.

[5] *Ep. Carn.*, X, Kōlār District, Introd., page XXXII, and Bowringpet Taluk inscription No. 25a.

[6] G.E. No. 205 of 1911.

[7] *Ep. Carn.*, Volume IX, Bangalore District, Introd., p.22.

to temples, etc., . . . of our kingdom and granted the same, with pouring of water, for certain gods, to provide for worship, offerings of rice, enjoyments and repairs.[1] " Two of the recorded decrees add an order to take possession of specified villages for the maintenance of the privileges enumerated. One inscription[2] grants certain lands and taxes as a *sarva-māniya* for the god Tiruvirāmīsvaram-udaiya-nāyanār of Kundāni, and another[3] grants dry and wet lands to the god Tirukandīsvara (? Kuntīsvara). The districts specified include Morasu-Nād (which comprised Kōlār District and part of Salem), Kuvalāla-Nād (Kōlār itself), Kaivara (north-west of Kōlār), Kaippākko (Tamil form of Yelahanka). It is not clear whether these Nāds were included in the " Kundāni Kingdom," or whether the latter was a tract apart.

CHAP. XV. KUNDĀNI.

With the collapse of the Hoysala Empire the prosperity of Kundāni must have vanished, though as late as 1330 A.D. an inscription at Bommanda-halli, in Ānekal Taluk, records a grant of land to the god Kēsava-Perumāl of Kundāni, " for success to the arm and sword " of Ballāla III,[4] and on the north wall of the Kuntīsvara Temple there is a record[5] dated 1463 A.D. in the reign of the Vijayanagar Rāya, Mallikārjuna, son of Dēva-Rāya I, which speaks of an endowment of the temple of Kailāsanātha of Kundāni by one Chikka Vīrabhadra-Nāyakka.

MATAGONDA-PALLI

Matagonda-palli, (to be distinguished from Muttugāna-palli), lies on the Hosūr-Tali Road, a little over 10 miles from Hosūr. Matagonda-palli and its surrounding villages were granted, from Fasli 1230 (1820–1), on Jāghīr tenure, on a quit-rent of Rs. 10, to one Nanjappa, a Brahman official, who served with distinction under Munro himself, under Macleod and David Cockburn, under Chaplin and Sullivan. Nine out of fifteen of the villages which comprised it were already held by him on ordinary tenure, and the quit-rent payable was fixed in such a way that the grantee should enjoy a net income of Rs. 3,500.

Matagonda-palli is a sub-station of the Roman Catholic Mission in Hosūr Taluk, which has several times been transferred from the jurisdiction of the Mysore See to that of Pondicherry, and *vice versa*. At present it is ruled from Mysore. This Mission may be considered the successor to the communities founded in the 17th century by Robert de' Nobili on his way to the Telugu

[1] *Ep. Carn.*, IX, Bangalore Taluk, No. 51. Cf No. 65 of Bangalore Taluk and No. 98 of Nelamangala Taluk. Cf. also Nos 67, 71 and 100 of Mālur Taluk all dated in 1301 A.D

[2] No. 67, Mālur Taluk, from Doddo Kalhalli.

[3] No. 71 of Mālur Taluk on the basement of the Somesvara Temple at Lakkūr.

[4] *Ep. Carn.*, IX, Ānekal Taluk, No. 75. [5] G. E. No. 203 of 1911.

CHAP. XV. MATAGONDAPALLI. country, and visited afterwards by Father Beschi from Goa.[1] The first Church was built by the Goanese Missionaries; the present building, which is dedicated to the Sacred Heart of Mary, was erected by Father Montandreau. Five out-stations are attached to the Mission[2]. Most of the Christians are of Tigala caste. The Easter Festival is frequented by large numbers of pilgrims from Mysore State.

MATTIGIRI.

Mattigiri (postal address, "Hosur Remount Depot") lies on the Hosūr-Denkani-kōta road, some four miles south of Hosūr. It has direct communication with Ānekal, and also with Bangalore (28 miles). It is higher, and therefore healthier, than Hosūr.

The population consists almost wholly of people connected in one way or another with the Remount Depot. There is a weekly market every Thursday, with a considerable trade in grain and skins. The market place is in the heart of the village.

The cemetery, sadly enough, is full for the most part of children's graves. It contains the tomb of Major Brandreth, Superintendent of the Depot, who was killed by a fall from his horse in January 1908; also those of Major John Campbell Glover, of the Madras Veterans,[3] (died August 13, 1876), and of Samuel Graham (died September 11, 1872) who was "the respected coachman of six successive Governors of Madras during a period of nearly 20 years."

The Remount Depot. The location of the Remount Depot at Mattigiri dates from 1828. A few words on the history of the Remount Department prior to that date may be of interest.[4]

The first Depot for the purchase of remounts was established at Mangalore in 1779.

Sometime about the year 1814 or 1815, a Grazing Farm was established near Seringapatam, where the colts purchased at Mangalore, which were too young for the service, were sent to graze for six months or until fit for service. At about the same time a Depot was established at Kunigal. In March 1828, Captain Hunter, Assistant Commissary-General, applied for permission to send some 400 horses to the neighbourhood of Ānekal, in consequence of the scarcity of forage at Kunigal; and in the following August the ground near Mattigiri was handed over to Captain

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[1] See Vol. I, p. 96. The Rev. Father P. Maria Nādār writes that he has seen a parchment deed under which the Poligār of Ānekal granted certain lands to the Church before the days of Haidar.

[2] Mattigiri, Ānekal, Dāsirippalli, Christ-palaiyam and Denkani-kōta.

[3] See p. 182 s.v. Rāya kōta.

[4] The account of the Depot which follows is abridged from S.D.M. Vol. II, pp. 173–186.

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MATTIGIRI.

Hunter for the Remount Depot. "Mattigiri was probably selected as the nearest place above ghats outside the Mysore boundary."

In November 1833 the Madras Government agreed to the proposition of the Government of Bombay for the employment of a Joint Remount Agent to purchase horses in Bombay for the two Presidencies. In the letter acceding to the above proposition, it is further added "that the Madras Government has adopted measures with the view of obtaining Remount Horses from Australia, and that they are in hopes that the importation from that quarter, with the horses obtainable in Mysore and in different parts of the Madras territories, will, in a few years, render this Presidency independent of all other sources of supply." The horses thus purchased at Bombay were transported by sea to Mangalore, and marched thence to Hosūr, at the risk and expense of the Madras Government.

This arrangement, not having proved either advantageous or economical so far as Madras was concerned, was discontinued in 1849, after which date, horses were procured for the Madras Army from beyond sea, and from Bombay, by direct purchases from the dealers, under the arrangements of the Remount Agent at Hosūr. This system was found to work well in every respect, and was less expensive than the former plan.

In 1854 the Government of Bombay requested the Madras Government to consider whether the mutual interests of the two Presidencies would not be advanced by a return of the old system of a Joint Agency; but, on Major Hill showing that the average cost of each horse purchased at Bombay would be more than those purchased at Hosūr by Rs. 165 per head, the Madras Government resolved that the existing system should be left undisturbed.

The Bombay Government again raised the question in 1859, when Major Campbell (then Remount Agent at Hosūr), reported that "there is no doubt that the horses received from Bombay cost the Madras Government more than those purchased here; but the demand for horses has increased so greatly in the last three years (as per margin) that, if I am debarred getting horses from Bombay as has hitherto been the case, I shall be quite unable to meet the exigencies of the service, and therefore I see no alternative but to revive the Joint Agency as proposed." On this communication,

Horses provided by Major Campbell from 1st January 1856 to 31st March 1859—

Year.		Number of horses supplied.
1856–57	...	636
1857–58	..	988
1858–59	..	2,108
Total	...	3,732

CHAP. XV. MATTIGIRI. — Remount Depot.

and in view of the inexpediency of the officers of the two Presidencies competing for the purchase of horses in the same market, the Government of India ordered that the system of the Joint Agency at Bombay should be revived.

This system continued till the year 1861, when the Joint Agency was finally abolished. The Madras Government considered, however, "that the Madras Agent should have full authority to proceed to Bombay for the purchase of remounts, when required by this Government to do so, in case of any failure of the usual supply at Hosūr. As the Madras Agent would only resort to Bombay on the failure of the local supply at Hosūr, and the average prices paid for horses purchased would not exceed the regulated rate fixed for both Governments, no undue interference with the market need be apprehended".[1]

The following extracts from a report upon the Hosūr Stud, which was made by Brigadier-General D. Gaye, Inspector-General of Artillery, in January 1877, gives a fair statement of the working of the Depot at that time :—

"As to the system pursued in regard to the keep and care of the Remounts at Hosūr, I beg to report that green grass is purchased daily from natives, who, in good seasons, can provide any amount required, in bundles weighing 160 lb., sufficient for the daily rations of four Remounts, and for which 5½ annas are paid. Each Remount is allowed daily either 40 lb. of green grass or lucerne, 20 lb. of ragi straw or 12½ lb. of hay. Hay and ragi are bought or grown on the farm attached to the Depot. The grain ration consists of 6 or 9 lb of raw *kulti* for small or large Remounts, which is boiled before being given; this is supplied by contract, the average price in good years being 47 lb. per rupee; this year, on account of the famine, it is expected to be about 19 lb. per rupee. Each syce looks after two Remounts.

"The Australians are granted as much liberty as the paddocks will afford, that is, when grass is available and weather admits, as many are turned loose to graze as there is accommodation for; at other times, they are kept in loose boxes, or picketted without heel-ropes. Remounts of other breeds cannot be turned loose; they are kept in boxes or picketted.

"The Depot is subdivided into three sets of lines, each in charge of a European Conductor, with a third part of the establishment under him; in addition to these three sets of lines, there are the sick lines under the Veterinary Surgeon and his establishment, and the Farm, also under European supervision.

"Remounts on arrival are distributed to these lines, the establishments of which vie with one another in endeavouring to improve and quiet the horses committed to their charge in the shortest possible period.

"In each line there is a Naigue (a pensioned Cavalry man) with twelve Chabook-sowars or syce riders, who handle and gradually break in and exercise each Remount in the Riding School. The drill is in every respect most admirable; the men ride extremely well, have excellent hands, and are cool and gentle with their horses. I look on the drill and exercise of the Remounts at Hosūr as one of its chief merits.

"The Remounts are ridden in plain snaffles and native saddles, by men selected from amongst the syces as being good riders. Their dress (a very plain

[1] G.O. No. 1569, dated 1st May 1861.

Remount Depot

and cheap one) and boots are given them and their pay is increased a rupee, in some cases two rupees, per mensem above their ordinary wages; and with this trifling expense to Government, the Remounts are not only broken to saddle, but can be put through (a single ride) in the school, at a walk, trot or canter, that would do credit to any regiment.

"With drill thus going on in the three lines, morning and evening, each Remount gets an hour's riding three days a week.

"I would beg to bring this admirable system of exercise prominently to notice, in the hope that something of the same sort may be adopted in the reserve depots in Bengal, where I am informed horses are only exercised in hand by the syces.

"The routes by which Remounts reach Hosūr are as under :—

1st.—Australians are purchased in Madras, chiefly in January and February, and are sent by Railway to Mālūr, a station in the Bangalore line, twenty-four miles from Hosur, which distance they march.

2nd.—A few Persians have been brought by rail to Hosūr from Bombay, but the general route for them is by steamer from the Persian Gulf to Bombay, thence by boat to Mangalore, from whence they march to Hosūr, or by boat from Bombay to Beypore, and thence by rail to Hosūr via Mālūr.

3rd.—The Northern horses are imported via Sind and Karāchi, thence by boat to Mangalore, and route march to Hosūr; the old system of registering these horses as Toorkiman, Heerati, etc., which prevailed in Madras has now been abandoned, and they are now all registered as Northerns, and are purchased for British and Native Cavalry, being considered here, as in Bengal, unsuited for Artillery.

"The above horses are also usually purchased at Hosūr during January and February; Remounts are generally drafted to the service in September, and after that 150 Remounts are kept in reserve in the Depot. Each remount is supposed to be turned into the ranks at a cost of Rs. 700, which includes his own price and a share of all Depot expenses."

In 1881 it was decided that the general management and supervision of the Army Remounting operations of India should be controlled by one Director,[1] a measure which had been repeatedly advocated by the various authorities who had reported to the Government of India on matters connected with the stud; and it was one also which the experience of the past campaign in Afghanistan showed that the Army Commission were well justified in recommending for adoption.

Under this new arrangement Persian and Northern horses which up to date were purchased at Hosūr, were ordered to be purchased for Madras in Bombay by the Remount Agent sent there by the Director, who was ordered to advertise requirements annually—thus rendering it unnecessary to make advances from Madras to the dealers in these classes of horses, and avoiding competition which hitherto existed between Madras and Bombay markets, and which had proved one of the causes of the decline of the supply of Eastern horses to Bombay.

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[1] Government of India, Military Department letter No. 1334 S.D., dated 7th September 1881.

CHAP. XV.
MATTIGIRI.
Remount Depot.

The designation of the Remount Agent was in March 1883 altered to Superintendent, Reserve Remount Depot, and subsequently to Superintendent, Remount Depot. The future strength of horses to be kept at the Hosūr Depot was fixed at 300, which number was ordered to be kept up during the non-purchasing season; the number was afterwards raised to 470, till the formation of the Remount Depot at Ahmednagar, when the strength at Hosūr was reduced to 370, and subsequently to 300.

Up to 1883 a Committee of three officers, one from each branch of the Service, viz., British Artillery, British Cavalry and Native Cavalry, with the senior of these as President and the Inspecting Veterinary officer in attendance, used to assemble in September to pass chargers and remounts into the service. This practice was dropped in 1881 so far as Eastern horses were concerned, as Government decided that these horses were to go direct to corps from the market where they were purchased. This was found to be the best and most economical plan, for to put any other extra expense on the Eastern horse, which in the first instance costs more than he is worth in many cases, would not be a sound policy. The Committee, however, assembled for passing Australian remounts to the Service till September 1883, when it was finally abolished.

The horses purchased in Madras are all obtained under the commission system, which is regulated by the merits of shippers' previous year's supply. The horses purchased under this system, are, generally speaking, very favourably reported on. There is no very large public demand for horses in Madras, and therefore the commission system was found necessary. It was at one time considered as having the disadvantage of placing the trade in the hands of a selected few shippers, instead of leaving it open to competition, as in Calcutta. Owing, however, to the paucity of wheelers, Government approved in 1893–94 the partial introduction of the commission system to certain selected shippers in Calcutta for wheel horses, and the year 1898–99 was the last in which Australian remounts were purchased in Calcutta and Bombay under the open market system, Government having sanctioned the introduction of the commission system, already in force in Madras, at the other two Presidency Towns.

Briefly the advantages of this are :—

(i) That a higher class of horse than heretofore is obtained in Calcutta and Bombay—as, under the commission system, the shippers have the assurance of selling, within three weeks of landing, the number of horses ordered from them, provided the horses are up to the standard required.

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(ii) The transaction being thus attended with little risk and an assured profit, they import the exact class of horses ordered, whereas, with the open market system, no shipper had any certainty of the number of horses he would be able to sell to Government, and he therefore brought a lot of horses for which, from the uncertainty of sale, small prices were paid in Australia.

(iii) If more horses are required by Government, each shipper is bound to ship, on mobilization, a number of horses equal to that of his annual commission, both in numbers and class, Government undertaking to pay the difference, if any, between the cost of freight and insurance of the horses accepted, and those which obtained at the time of his last shipment.

About the year 1897–98 a Reserve of 1,000 horses, over and above the ordinary requirements, was ordered to be maintained, and was thoroughly established by the end of the year. The number of reserve horses allotted and now maintained at the Depot is 150.

The present authorized strength of this Depot, including the Reserve, is therefore 450, composed of—

	H.A.	F.A.	Cavalry.	Total.
Ordinary	60	160	80	300
Reserve	45	105	..	150
	105	265	80	450

In order to reduce the expenses of keeping up the Reserve of remounts, the modified liberty system, in force on the Continent for remounts, was started at the Saharanpur depot, as an experiment, and was attended with very satisfactory results. The system consists in keeping mobs of about 40 horses in small paddocks. These horses being neither groomed nor ridden, the staff required to look after and exercise them is very small. As the horses are not intended for immediate issue, they do not require such a high rate of feed as remounts held up and worked for early issue. This system was introduced to each of the Remount Depots, and the strength allotted to Hosūr, viz., 450, is divided into "non-liberty" and "liberty horses" as follows:—

	H.A.	F.A.	Cavalry.	Total.
Non-liberty	60	160	30	250
Liberty	45	105	50	200
	105	265	80	450

The produce of the Depot Farm being only sufficient to feed 100 horses instead of 450, the sanctioned strength of the depot, sanction was accorded, in 1901, for the purchase of 443 acres of land adjacent to the Hosūr Remount Depot for farming purposes,

CHAP. XV. MATTIGIRI. Remount Depot.

with a view to supplementing the supply of fodder obtained from Depot lands[1]. Taking into account the loss to Government of interest on capital to be invested in the land, and of the revenue derived therefrom, the produce was estimated to repay the outlay in about 18 years, allowing for normal seasons. This new land was considered to yield sufficient hay to feed 122 more horses, or about half the authorized strength of the Depot.

The land was acquired for the Depot by 1902–03, and within a year the greater portion of this new land was well established as a grass farm. This extent has since been added to by the purchase of 320 acres, and the Depot is now practically independent in the matter of fodder.

The extent of land now in possession of the Depot is 1,258 acres, of which 258 acres are occupied by buildings, roads, etc., the remainder being available for grass and other cultivation. In addition, the Government have leased 214 acres of land to supplement the fodder supply required by the Depot. The average profit on the working of the Depot Farm for the last 20 years has been Rs. 44,525.

The only class of horse now maintained at the Depot is "Australian".

NĪLAGIRI-DURGAM.

Nilagiri-Durgam is a hill fort situated about two miles east by south of Anchetti-Durgam and about a mile from the Kela-mangalam-Rāya-kōta road. The hill itself[2] is a longish ridge, running roughly north and south, sheer to the west, and accessible only from the east, where a smooth surface of bare rock presents the cleanest glacis to be found in the District. The Pēta, now deserted, lay at the foot of the hill to the south-east. A fort, walls of which scant relics remain, skirted the foot of the glacis; half-way up the hill was a second line of rampart, now shown by a wall, of loose uncemented and unshaped stones, and the top of the glacis is crested with a third line of defence. also of poor workmanship.

The Fort, which does not give an impression of much natural strength, was held by Tipu when the Third War broke out, and surrendered to Major Gowdie's Brigade, along with Anchetti-Durgam and Ratnagiri, between July 15 and 20, 1791, and was promptly dismantled.[3] It was re-garrisoned by Tipu after the Peace, and was abandoned again in the Fourth War on the approach of Major John Cuppage with the 1st Battalion, 6th Regiment, who occupied the post on 5th March 1799.

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[1] Military Department letter No. 2009-D, dated 27th March 1901.
[2] Nilagiri-Durgam is figured in Allan's *Views in the Mysore Country*.
[3] Wilson, Vol. II, pp. 209, 210.

CHAP. XV.

PANCHA-PALLI.

Pancha-palli is very beautifully situated at the foot of Mēlagiris, on the Sanat-kumāra-nadi, a few miles below the spot where it debouches for the uplands through a gap in the hills. The village is not accessible by road, and has no carts; it depends for transit on droves of pack-donkeys owned by dhobies, which carry its surplus produce to Māranda-halli market. Rice, dhall and other products of Dharmapuri Taluk are brought up by merchants (Janappars and "one-bull" Oil-Pressers) from Dharmapuri and Kāri-mangalam on pack-bullocks.

Pancha-palli is famous for the fertility of its soil, especially that under the Amāni Talāv. This tank was formerly called Krishna-Rāya-samudram: and it must have been built by one of the Vijayanagar Viceroys. Its present name (which is Hindustani) probably dates from the period of Haidar or Tipu.

Pancha-palli was once the residence of Major John Campbell Glover, who was known as *Kuntu-kai-Dorai* or "the gentleman without an arm." He is said to have lived here for ten years, and the site of his house, and of the well he built, are still pointed out, and one of the leading ryots owns the document, signed "Philip Dugald Glover,"[1] under which Glover's lands were made over to Gōvinda Kavundan the "Hōbali Nāttār." The document is dated 1873, and refers to Glover as living at Mattigiri. The bungalow site is overgrown with prickly-pear, and the well is ruined.

RATNAGIRI.

Ratnagiri[2] is a hill fort on the southern-side of the Sanat-kumāra-nadi, near the village of Bēva-nattam. It is about four miles south-west by west of Hudō-Durgam, and 5½ miles south of Anchetti-Durgam. Altitude 2,805'.[3]

Though now choked with jungle and utterly deserted, Ratnagiri was once the site of a good sized town, and the seat of an independent government. It appears to have formed part of the dominions of Jagadēva Rāya, from whose family it was taken by a Marātha freebooter. In 1652. it was wrested by Kantīrava Narasa Rāja of Mysore from one "Itibal Row", who was also Lord of Denkani-kōta[4] Who this Itibal Rao was is not

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[1] Philip Dugald was apparently a brother of John Campbell. - See s.v, Rāya-kōta, p. 182.

[2] Before the cession it seems to have been called Chōta, or "little", Ratnagiri, to distinguish it from the place of the same name in the north of Mysore.

[3] The adjoining hills of Nallur Gutta and Suiangal are 2,982' and 3,037' respectively.

[4] Rāya-kōta and Ratnagiri, according to Buchanan (II, p. 523) "formerly belonged to Jagadēva Rao of Chennapattanam. From him they were taken by a Marātha, and from him again by the Mysore Rajas". The "Maārtha" was probably Itibal Rao; if so, Rāya-kota also formed part of his dominions, vide Wilks I, page 34.

CHAP. XV. RATNAGIRI.

known. Perhaps his name is preserved in "Itikal", a term applied to Vīrabhadra-Durgam. After its capture by the Mysore Rāja, Ratnagiri seems to have been held in fief by a Poligār who, tradition says, was connected by blood with the ruling house of Mysore.[1] The Poligār of Ratnagiri disappears with the advent of Haidar.

Ratnagiri was garrisoned[2] by Tipu at the beginning of the Third Mysore War, and surrendered to Major Gowdie, along with Anchetti-Durgam and Nīlagiri, in the period (July 15th to 20th, 1791) preceding the attack on Rāya-kōta[3]. The fort was dismantled, but it was re-occupied by Tipu after the Peace. At the outbreak of the Fourth War it capitulated, after a slight resistance, to Captain Irton,[4] and six companies of the 2nd Battalion Fourth Regiment,[5] on March 8, 1799. At the time of its cession to the Company, Ratnagiri appears to have been the head-quarters of a separate administrative unit, being mentioned in the schedule along with Hosūr, Denkani-kōta, Bāgalūr, Sūlagiri and Ankusagiri.

The hill can be ascended from the north. The gateway of the lower fort is still standing. It is of the type usual in the village forts of the Bālāghāt, with a small guard-room on either side. Within it the ground is littered with immense blocks of rock, admirably suited for defensive purposes; in fact one of them is actually crowned with a rampart, which is obviously intended to protect a gate in one of the several defensive cross walls which are met with before the ascent begins. The path, which is much overgrown, skirts the base of the hill towards the east, till it comes to the foot of a steep and perfectly smooth acclivity, a formidable obstacle for an attacking party to surmount. A few rough shallow steps have been hacked in the living rock, but foothold is precarious. The slope is crested with a fortified gateway, which gives access to the flattish summit of the hill. The top is dotted with remains of magazines, water reservoirs, small temples and other buildings, the masonry of which is of inferior quality. A deep fissure runs across the summit, bridged in the middle with blocks of stone covered with earth and vegetation. Some steps

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[1] In the neighbouring village of Niyānappa-natti is a tank which still bears the name of "Ratnagiri Chāma Rājayyan".

[2] In the little village of Bevu-nattam there are 7 or 8 Muhammadan households and 5 or 6 of the fighting caste of Vēdars. Nearly half the inhabitants of Niyānappa-natti village are Vēdars. Probably these are descendants of the former garrison.

[3] Wilson II, pp. 209–210.

[4] Or "Urton" as Beatson calls him, (loc. cit. p. 55); cf. p. 223, s.v. Kambayanallūr.

[5] Now the 75th Carnatic Infantry.

have been cut in the smooth surface of the southern side of the hill, but descent on this side is no longer practicable. CHAP. XV. RATNAGIRI.

The site of the Pēta is to the north of the hill, and is marked by a level stretch of jungle-clad ground, by tamarind trees, by fragments of pottery, bricks and loose stones, and the remains of wells. A Vishnu temple is still standing, but no *pūja* is performed. Remains of the buildings attached to it, two large open verandahs, a cook-room, and several other rooms, indicate that at one time it was an institution of some importance, a regular *matam* in fact. One of the rooms affords an unusually good example of the square-within-square arrangement of roofing from which Fergusson traces the evolution of the dome.[1] The Pēta appears to have been partly enclosed by a substantial wall of grit and mud, remains of which are still standing to a height of 10′, and a thickness at base of about 4′. Not far from this is a mysterious slab of carefully trimmed stone, about 5″ thick, and measuring 9′ × 6′, which is supposed to have covered a hoard of hidden treasure.

Sūlagiri (population 1,593, of which about one-fourth are Muhammadans) lies at the head of the ghāt on the Madras-Bangalore trunk-road, 175 miles from Madras, and 41 miles from Bangalore. Krishnagiri is 17 miles distant, Hosūr 14. Sūlagiri is connected with Bērikai (12 miles) by a metalled road, leading via Attimugam. SŪLAGIRI.

The name is said to be derived from the hill situated immediately east of the village, the three peaks of which are supposed to suggest the Trident (*Tri-sūlam*) of Siva. The survey station on the summit of this hill is 2,895′ above sea-level, and a rock about half a mile to the south rises to 2,982′.

The Fort is of the usual type, the defences consisting of an earthen rampart, with rough stone revetment, and protected by a ditch. Ditch and rampart are well shown on the northern side from the flank of the hill running west. Over the gateway is a long low room, used by the Poligār's office establishment. One-third of the way up the hill is a very solid wall of stone, the third line of defence, and on the summit is a magazine. Numerous cannon-balls are to be found in the village.

Within the lower fort is the Palace, built in the time of Chokka-Gaudu, father of the present Poligār, a modern building of little interest. In front of it is a ruined enclosure known as the Nāvubath ("Nowbath") Khāna, "the place of salutation", where in former days the Poligār's musicians performed their morning and evening salutation. Much of the land within the lower fort

[1] *History of Indian and Eastern Architecture* (1891 Edn., p. 214).

CHAP. XV. SŪLAGIRI.

is now under cultivation; innumerable bits of broken pottery in the soil show that it was once densely populated.

Sūlagiri is famed for its Patnūl-kāra Muhammadans, who weave red silk waist-cords and bright coloured belts, of about 4 inches broad, of both silk and cotton. These Patnūl-kāra Muhammadans are also to be found at Tattattarai near Vēppana-palli.

The shandy is held at the spot where the road to the village branches off the trunk road.

The Pālaiyam.

Sūlagiri-Pālaiyam is about two-thirds the size of Bērikai, and covers 81½ square miles (52,070 acres). It contains 139 villages, of which 67 are ryotwāri, 23 rented, and 49 inām or shrotriyam. Holdings cover about 10,000 acres, and the net land revenue demand in Fasli 1310 (1900–1901) was Rs. 23,114. The *pēshkash* under the *sanad* of 1873 is Rs. 5,467.

History.

As already stated in the account of the Bērikai-Pālaiyam[1], the Sūlagiri Samastānam is an off-shoot of the ancient Māsti-Ankusagiri chieftancy, and was founded by Hirannya Gaudu[2], a younger brother of the seventh Poligār Sādana-palli Gaudu, and son of Chokka Gaudu II (No. 6), who allied himself with "Ballāla Rāyulu" and made himself master of Ankusagiri and Sūlagiri. The partition is probably therefore to be placed in the seventeenth century, when the disintegration of the Vijayanagar Empire was in full swing.

A tradition exists that one Kempa Chokka Gaudu received the Pālaiyam from the Rāja of Vijayanagar, as a reward for services rendered by him against one Kandē Mudaliyar, a chieftain of the south, who tried to throw off his allegiance to the Rāya, and that this Kempa Chokka Gaudu's son, by name Immudi Chokka Gaudu, was stripped of the best part of his possession by a Marātha invasion.

In the latter part of the eighteenth century, when the British appeared on the scene, the ruling Poligār was Rana Chokka Gaudu. He does not appear to have taken an active part in the Wars, though it would appear that on the out-break of the War of 1799, Sūlagiri was garrisoned by Tipu's troops, for when in March of that year, Read decided to reduce Tipu's posts between Rāyakōta and Pedda-Nāyakkan-Durgam, pending the arrival of the Brinjāris, who were to convey the supplies collected by him in the Bāramahāl to the main army, already well on its way to Seringapatam, the only place that made any resistance was the hill fort of Sūlagiri, which was taken by assault.[3]

[1] See page 126.

[2] "Gaunivaru" is the correct honorific, but the more familiar "Gaudu" is adopted in the text.

[3] Gleig, *Life of Munro*, I, p. 210.

Whatever the attitude of the Poligār in this affair, he did not earn any hostile treatment on the part of the British, and it was to Rana Chokka Gaudu's son, Hirannya Gaudu III, that Captain Graham granted a *sanad* in December 1799, recognising his title, and fixing the *pēshkash* at Rs. 5,630, against a gross revenue of Rs. 15,198.

Under British rule the history of the Pālaiyam was uneventful till 1865, when (10) Rāmanātha Chokka Gaudu VI died prematurely, leaving a girl widow named Sāvitri-Ammāl, aged about 8 or 9 years. Her father, who was a brother of the Punganūr Poligar, contended on her behalf, that she should be allowed to succeed to the Pālaiyam, with himself as guardian to manage the estate. Against her (11) Chokka Gaudu VI, a great-grandson in lineal male descent of a brother of (7) Hirannya Gaudu III, successfully established his claim, and the Pālaiyam was made over to him. He received a permanent *sanad* in 1873, in which the *pēshkash* was fixed at Rs. 5,467, and he died on October 9, 1881. He was succeeded by his posthumous son, the present Poligār, Srīmān Māsti Mummadi Rāmachandra Rāja Gāru (born March 18, 1882). The estate at once came under the management of the Court of Wards, and was handed back to the Poligār on March 18, 1903.

Tali (population 2,091 in 1901,[1] one-fourth of whom were Muhammadans) is situated 16½ miles from Hosūr, and 10 miles from Denkani-kōta, on the verge of a large six-months' tank, through which runs the Sanat-kumāra-nadi. Like other large villages in Hosūr Taluk it consists of a Pēta and a Fort.

The Fort, now uninhabited, lies north of the Pēta, and abuts on the tank. The earthen ramparts have been partially levelled for cultivation. On the southern and western sides the ditch is well defined. Within are the ruins of many Brahman houses, which, it is said, were abandoned only about 25 years ago. The Pēta is built in three main streets, and is of little interest.

Tali was once a place of importance, but its prosperity was ruined by the wars of Haidar and Tipu. Buchanan writing in 1801 says :—

"Tali is an open village near a small fort, and contains about sixty houses. Before the invasion of Lord Cornwallis it contained about five hundred. After the capture of Bangalore, many of the inhabitants retired to Tali, and obtained from the Sultan a guard of five hundred horse and two thousand foot. The detachment from the British Army at Hosūr, having heard of this, marched all night, and at daybreak surprised Tali. The garrison were roused in time to be able to run away without loss, for they did not attempt to resist. The assailants

[1] In 1911 the population was 2,416, but this figure included several hamlets not included in the figure for 1901.

obtained a great deal of plunder, and destroyed the town. An officer (Phousdar) of Tipu's came some days afterwards, and dug up a large quantity of grain that had been concealed underground. A party of dealers in grain (Lambādis) came after this, and swept everything clean; so that a large proportion of the inhabitants perished of hunger. During the government of Tipu, few of the remainder came back; but most of them retired to the Bāramahāl, in order to obtain Colonel Read's protection. They are now daily returning."

Tali formerly belonged to the Poligār of Denkani-kōta.

Tali Tank, which is one of the largest in the Taluk, was built in 1530 A.D., in the reign of Achyuta Rāya of Vijayanagar by one Honnaliga (or Honnalingam) Chettiyār, who assigned certain paddy lands irrigated by it for the maintenance of temples and the enjoyment of Brahmans. The construction and endowment are recorded in a stone inscription on the tank bund. The language is Kanarese.

TIRTAM.

Tīrtam is a village of some 300 inhabitants, situated on the western branch of the Mārkanda-nadi, about two miles from the Mysore boundary. Close by is the spot where the sage Markanda is said to have performed *tapas*, and a deposit of half-formed kankar is pointed to as the sacred ashes (*vibhūthi*) left by him This kankar is still used by the pious for smearing their foreheads. Tīrtam derives its name from a well behind the Tīrtagirīsvara Temple, which is said to be fed by an underground conduit from the rocky hillock to the west of the shandy site. The well, which is strongly revetted with excellent brickwork, used to overflow through the mouth of a small stone bull (Basavan) into a little bathing tank, where pilgrims washed away their sins. The well is now dry, and the bathing tank ruined and choked with prickly-pear.

The temple is well placed on the west bank of the Mārkanda-nadi. On the south side of the temple enclosure is a fine porch of stone, from which the river can be reached by a flight of stone steps. The temple itself is a simple stone structure, with a brick and wood *vimāna* over the *garbha-griham*, and, except for a door to the south, it is walled all round. It bears an inscription of Bukka II, dated 1394 A.D. (G.E. No. 208 of 1911).

North of the Sivan temple is a temple to Vishnu (Rāmaswāmi) plainer in style than the other, and now abandoned. The roof of the *garbha-griham* and the inner *mantapam* are of the square-within-square type. The damaged condition of the main wall shows up well the method of construction The wall consists of an outer and an inner facing of stone slabs, carefully dressed on the outer surface, the space between the two facings being filled with loose rubble. Near the roof are heavy cross-pieces, laid across the rubble and resting on both facings, the object being evidently by downward pressure to prevent the facing from bulging outwards.

Tirtam shandy is held on Mondays, and is an important centre for interchange between Krishnagiri, Kāvēri-patnam, Kuppam and Bērikai. It includes a small cattle fair, which is rising in importance. CHAP. XV. TIRTAM.

Uddana-palli—a small village on the trunk road between Rāyakōta and Hosūr, of no importance, except as a halting place. About one mile to the south-west of the village is the hill-fort of **Tiyārana-Durgam** (2,930′ above sea-level), the ramparts and magazines of which are still visible. Near one of the magazines is a *jonai* sacred to Hanumān, whose figure is carved on a rock which overhangs it. The water with which the god is bathed falls into the *jonai*. *Pūja* is offered once a week. The name Tiyārana-Durgam is connected with a legend that Hanumān once refreshed himself with honey secreted in some curious hollows in the rock close by. UDDANA-PALLI.

Vēppana-palli -population 1,458, of whom about two-fifths are Muhammadans—is situated in the Bērikai Pālaiyam below ghats, and at the head of a tributary of the Mārkanda-nadi. It is the terminus of a road 10 miles long, which branches from the Madras-Bangalore trunk road, at the 4th mile from Krishnagiri (162nd from Madras), and topographically it belongs to Krishnagiri Taluk. VĒPPANA-PALLI.

The village is irregularly built, and has an evil reputation for unhealthiness and bad sanitation. The population is composed chiefly of petty traders and coolies. The village contains a ruined fort, a mere mud wall without the usual revetted earth basement, except at the corner bastions.

The situation of Vēppana-palli renders it a convenient mart for exchanging the products of Krishnagiri and Kāvēri-patnam with those of Kōlār Taluk and the Kangundi Zamindāri. The shandy is held on Wednesdays, the chief articles of trade being tamarind and pungam oil-cake. The former shandy site is in the heart of the village, but it is so cramped and so objectionable from a sanitary point of view, that the shandy was transferred, on the advent of plague, to Timmayya-Kavundan's Tope on the road to Būdimutlu.[1]

II BĀRAMAHĀL--KRISHNAGIRI TALUK.

Krishnagiri Taluk (659 square miles) is bounded on the west by Hosūr Taluk, on the south by the Taluks of Dharmapuri and Uttankarai; to the east lies the Tiruppattūr Taluk of North KRISHNAGIRI TALUK.

[1] For Būdimutlu see Kundāni, supra p. 143.

CHAP. XV. KRISHNAGIRI TALUK.

Arcot, and to the north the Kangundi Zamindāri of Chittoor. The greatest length both from north to south, and from east to west is 32 miles.

The Taluk is on the border-land between the Mysore plateau and the plains of the Carnatic. On the north and west it is hemmed in by the massive buttresses of the plateau which jut out "like the teeth of a saw" towards the low country. Across the centre of the Taluk are scattered irregular groups of hills, many of them crowned with elaborately constructed fortresses, which in their day must have been impregnable. The western half of the Taluk is drained by the Pennaiyār and the Mārkanda-nadi, the eastern half is traversed by the almost perennial rivers of Sandūr, Mattūr and Bargūr, and merges into the level plains of Ūttankarai and Tiruppattūr Taluks.

History.

Apart from the traditions of Jagadēva Rāya, the historical interest of Krishnagiri Taluk centres in the hill forts of Rāya-kōta and Krishnagiri. Krishnagiri lies at the junction of the routes which lead from the Passes of Ambūr and Singārapet, and commands the approaches to the Passes which lead to Rāya-kōta and Būdi-kōta. Rāya-kōta is the key of the Bālāghāt in any campaign between a force manœuvering on the plateau and another force acting from the Bāramahāl. Hence the cession of Rāya-kōta in 1792, and its present inclusion in a Bāramahāl Taluk, though topographically it belongs to the Bālāghāt. Third in importance is Vīrabhadra-Durgam, which commands the approach to Rāya-kōta via the Pass of Pālakōdu. Half-way between Vīrabhadra-Durgam and Rāya-kōta stands the bold mass of Bōla-Timma-Rāyan-Durgam, which does not seem to have attained military distinction. The approach from the Bāramahāl to the Kangundi plateau is guarded by the fastness of Mahārāja-gadai, almost due north of Krishnagiri. To the east and south, Krishnagiri is covered by the forts of Mallappādi, Nāga-malai, Jagadēvi-Durgam, Gagana-giri and Tattakkal. The weakest spot in the line of defence is Kāvēri-patnam on the Pennaiyār, invaluable as a victualling base, and centrally situated, but endowed with no natural strength.

The Forts of Krishnagiri and Rāya-kōta appeal strongly to the artist, and they figure prominently among the plates and engravings, which were produced so lavishly in the early nineteenth century and the decade which preceded it.[1] Both forts appear in Captain A. Allan's *Views in the Mysore Country* (1794). Krishnagiri was sketched by Lieutenant James Hunter (*Picturesque*

[1] For the information that follows, the writer is indebted to Mr. J. J. Cotton, I.C.S

Scenery of Mysore, 1805), and Rāya-kōta in Henry Salt's *Views* (1809). A sketch of Rāya-kōta finds a place in Welsh's *Military Reminiscences*.

Land Revenue.

The Land Revenue is distributed as follows :—

	Area.	Demand (Fasli 1320).
	SQ. MLS.	RS.
Ryotwari (including Minor Inams and Forest)	374·38	1,95,426
Mittas	267·98	33,516
Shrotriyam and Inams	13·96	2,791
Total ...	656·32	2,31,733

The ryotwari lands are distributed among 73 villages. Of the 316 villages which existed prior to the Settlement, 308 were settled at the original Settlement in Fasli 1282, 6 in Fasli 1309, and 2 in Fasli 1316.

Ryotwari occupation, Fasli 1320 (1910–1911)—

	Extent.	Assessment.
	ACS.	RS.
Wet	13,868	74,048
Dry	122,460	1,07,591

Mittas.

The Mittas in 1883 numbered 19, by 1912 they had split up into 36 ; their area is small.

Mitta.	Pesh-kash.	Mitta.	Pesh-kash.
	RS.		RS.
Achamangalam	640	Kotta-guriki	237
Aikondam-kotta-palli ..	722	Kundāra-halli	313
Avattuvādi	1,926	Kurubara palli	442
Baiyana-palli ...	278	Mahēndra-mangalam ...	4,414
Bangana-halli	310	Malaiyānda-halli	449
Bellāra-palli	2,857	Nallūr	1,399
Billana-kuppam	898	Nammānda-halli	1,360
Chandāra-palli	706	Neriyana-koppam	1,402
Chinna-manavārana-palli ...	454	Pennēswara-matam	539
Chavutta-halli	1,019	Pichigunta-Peddana-palli ...	141
Doddamattrai	224	Purushōttama-puram ...	601
Gangana-halli	346	Rāya-kōta	1,232
Gangilēri	2,854	Sāmanta-malai	709
Hilagam	928	Sūlā-malai	181
Hosa-halli	275	Sūligunta	355
Jagadēvi	1,704	Tali-halli	1,890
Karakana-halli	127	Tippana-palli	729
Kōneri-Agrahāram	468	Ulagam	289

Irrigation.

The chief irrigation source in the Taluk is the Bārūr Project,* fed from the left flank of the Nedungal Anaikat across the Pennaiyār ; full particulars are given in Vol. I, pp. 237-8 From the right flank of the Nedungal Anaikat the Agaram channel

* Imperial.

takes off; this channel, after irrigating the Government villages to the south, terminates in Dēvarahalli Tank* (*āyakat* 99 acres). Some of the richest land in the Taluk lies to the south of Kāvēri-patnam, and is watered from spring channels dug in the sandy bed of the Pennaiyār. The Sandūr, Mattūr and Bargūr tributaries of the Pāmbār—are lined with coco-nut topes and wet cultivation, the Mattūr River itself supplying the Pennkondāpuram Project* (*āyakat* about 437 acres, vide Vol. I, p. 239) and Atti-pallam Tank* (225 acres). The streamlets that flow from the Mahārāja-gadai hills feed the great Badē-Talāv Tank*, N.E. of Krishnagiri, the surplus water of which passes, via the Mohammad Ghouse Saheb Tank* at Avadāna-palli (354 acres), and the Timmāpuram Tank* (480 acres), into the Pennaiyār near Kāvēri-patnam.

Forests.

The area covered by Forest Reserves is 34,681 acres, forming one Range and one Working Circle. The Reserves are as follows:—

Number and Name.		Area.	Date.	Number and Name.		Area.	Date.
41	Mahārāja-gadai.	10,630	15-10-95	122	Varatana-halli.	1,990	1-9-93
42	Nērala-kōta ..	6,876	1-5-93	123	Tattakkal ...	857	1-9-93
43	Bargūr	1,806	1-8-87	127	Mahārāja-gadai Extension.	1,512	1-5-94
44	Kottūr	4,179	1-6-87	146	Medugam-palli.	36	1-6-96
64	Togara-palli .	900	1-1-88	194	Nērala-palli.	3,760	1-6-03
77	Nandibanda ...	2,105	1-9-93				

Communications.

A Famine Feeder Railway (narrow-gauge) runs from Tiruppattūr to Krishnagiri. There are three stations on this line within the Taluk limits, viz., Bargūr, Kandikuppam, and Krishnagiri. The Morappūr-Hosūr Feeder Railway runs through the south-western corner of the taluk, Rāyakōta being the only station within its limits. Five important roads radiate from Krishnagiri, viz., to (1) Tiruppattūr, (2) Ūttankarai, (3) Kāvēri-patnam, (4) Sūlagiri, (5) Rāya-kōta. The first of these forks at Bargūr, the northern branch going to Vāniyambādi and Madras, the southern to Tiruppattūr; the second continues into South Arcot; the third to Dharmapuri. The two last are ghāt roads, and the arteries of an extensive trade between Krishnagiri and the Bālāghāt. There is a toll-gate at Rāya-kōta, and ferries over the Pennaiyār at Kāvēri-patnam, and Agaram.

Industries.

Except for a few tanneries at Krishnagiri, and the extensive manufacture of palmyra jaggery by Shānārs in Mattūr Firka, and of gingelly-oil at Kavēri-patnam, there are practically no industries in the Taluk.

* Imperial.

Trade.

The trade of Krishnagiri is not very important. Tamarind is exported in large quantities to Madras. The gingelly-oil and mangoes of Kāvēri-patnam, and the grapes of Krishnagiri town are taken to Madras, Bangalore, Vellore and Salem; the dhall of Mattūr Firka goes to both Tiruppattūr and Hosūr. The chief imports are rice from Salem and Dharmapuri, rāgi from Hosūr, and cloths from Salem, Coimbatore, Madura, Māyavaram and Madras.

Except Pōchampalli, the shandies are of no great importance. On Sundays markets are held at Daulatābād and Pōchampalli (Taluk Board, 1891), on Mondays at Jagadōvi, Mahārāja-gadai, Nāgarasampatti and Kodamānda-patti, on Tuesdays at Bargūr (Taluk Board, 1900), Vēppana-palli, Bellāra-palli, Jakka-samudram and Kodagūr, on Wednesdays at Varappam, Arasam-patti and Rāya-kōta, on Thursdays at Varatana-halli and Sandūr, on Fridays at Kundūra-palli and Kannānda-halli, and on Saturdays at Kāvēri-patnam (Taluk Board, 1891) and Mattūr. The annual bid for the three markets controlled by the Taluk Board is about Rs. 1,150. Pōchampalli is frequented by people from Ūttankarai, Dharmapuri and Krishnagiri villages, and is the centre of extensive cattle-dealing.

BOLE-TIMMA-RAYAN-DURGAM.

Bole-Timma-Rāyan-Durgam (3,891' above sea level) is a conspicuous dome-shaped mountain, about 8 miles south-east of Rāya-kōta, on the eastern face of the Vīrabhadra-Durgam wedge. It is accessible by the valley which runs due south from Kodagūr, a village some 8 miles west of Krishnagiri, on the Rāya-kōta road. Very little is known of the hill; even its name[1] (which appears on the survey maps as Boditimraz-Drug) is wrapped in obscurity.

GAGANA-GIRI.

Gagana-giri (the "Sky-Hill") more commonly known as Periya-malai, is a remarkable hill 3,436' in height, situated some 2½ miles north of Vēlampatti, on the Kāvēri-patnam-Kākangarai road. From north or south the hill appears to be a perfect sugar-loaf in shape, but viewed from east or west, it is seen to be a narrow jagged ridge. On the south it towers sheer above the plains; on the north it is separated by a flattish saddle from a lower ridge, which trends away north-west by north. The ascent is made by this saddle, either from Bālēguli on the south-west, or from Kotta-palli on the east. A little short of half-way up is a large whitewash mark on a rock, which serves as a landmark for miles around, and close by is a cubical temple, sacred to Ranganātha. Up to this level the pathway is board

[1] Bole-Timma-Rāyan is the Kanarese form of the Telugu Bodi-Timraz. One Bole-Timma-Rāyan was the son of a Bole Chāmarāja Odeyār of the present Mysore Dynasty, whose date is 1571–1576 (Rice, *Mysore Gazetteer* I, p. 362).

CHAP. XV. GAGANA-GIRI.

enough for a cart, and is very roughly paved. The path now turns southward towards the hill, and leads to a flat platform or terrace called the Sandai Pēta (market-place). From the Sandai-Pēta begins the stiffest part of the climb over the bare rock surface of the cone, a surface that gives no foothold to booted feet. The summit is protected by a formidable rampart, on this, the only accessible, side, and the gateway in the rampart faces the steepest portion of the approach. Within the rampart are abundant signs of the handiwork of man. Nature has provided barely a square yard of level surface in this jagged mountain peak, but man has blasted ledges in the living rock, and with the rubble he has constructed terraces, protected by strong masonry revetments from precipitation to the plains below. Remains of substantial buildings are still standing; their foundations are of brick, strongly cemented to the surface of the rock. The ground is littered with broken potsherds, tiles and bricks; the surface is planted with the sacred pagoda trees, with wild-lime and *vēppalai*. On the southern extremity is a temple of Venkataramana, facing north, perched on made ground, on a huge boulder that overhangs a sheer precipice. Below the temple is a small square tank of crystal clear water, blasted in the side of the hill on the very brow of the precipice, protected on the outer side by a strong stone-and-brick revetment backed by concrete. The fort rampart is of substantial construction, and is in excellent preservation. It is clear that at one time a flight of steps led from the Sandai Pēta to the fort gate. In short, the hill-top is a remarkable specimen of engineering skill.

JAGADĒVI-PĀLAIYAM.

Jagadēvi-Pālaiyam (usually called Jagadēvi) is a small village on the Bangalore-Cuddalore Trunk Road, 6 miles south-east of Krishnagiri, and 11 miles north-west of Mattūr. It is shortly to be connected by a direct road with Bargūr Railway Station. It was the head-quarters of one of Read's original Taluks, but the Taluk was abolished in Fasli 1204 (1794–5).

The village takes its name from Jagadēva Rāya, the hero of Penukonda, and it is said to have been the capital of the "Twelve Mahāls." This is by no means improbable, as the position is central in regard to the other Durgams associated with his name, and the fort itself is a strong one. The town was certainly of much greater importance formerly than it is now. The present village lies north of the road, but the old Pēta stretched round the foot of the hill, covering a large area south of the road.

The hill[1] which dominates the village rises in two peaks, that to the west is called Kēval-gadai, that to the east is the main strong-

[1] A sketch of "Jagdeo and Warrangur" is given in Vol. III of Daniell's *Oriental Scenery*.

hold, Jagadēvi-Durgam itself. Between the two is a narrow ridge of lesser height called Nadu-bola. To the south and east the hills are precipitous. A good path from the high road ascends the valley between Kēval-gadai and the ridge, and circling round the southern end of the latter, leads eventually to the main Durgam. In the course of the ascent Kēval-gadai reverberates a fine echo.

Kēval-gadai and the intervening ridge are both strongly fortified. The rampart of the former is provided with flanking bastions, is freely loop-holed, and is pierced by a small sally-port at a point where the cliff seems most precipitous.

The masonry of the main fort is of a high order, perhaps the finest in the Bāramahāl; the facing is of neatly jointed stone, and the core is rubble, bound with splendid mortar; the curtain of the main rampart rises some 30′ from the steep glacis of bare rock by which it is approached. The rampart is crested with a neat brick parapet, sloped so as to command the glacis with musketry fire. The entrance is narrow, and flanked by substantial semi-circular bastions. The guard-room of this gate is for some reason called a "School." Within the main rampart the hill rises abruptly to an upper fort, or citadel, which is also approached by a steep artificially smoothed glacis. The rampart of this upper fort is based in brick, and the rampart itself is of brick faced with stone. Below the wall of the upper fort is a rock pool, rather less than half an acre in extent, and 5′ to 6′ deep. This pool is noted for an exquisite pale blue variety of lotus with delicate scent. The sides of the lake were once lined with steps, of which traces still remain.

A local tradition ascribes the building of the fort to the time of one Krishna Rāya. Large quantities of leaden bullets, about $\frac{1}{4}''$ in diameter, have been found within the upper fort.

The history of the dynasty of Jagadēva Rāya is wrapped in obscurity. With regard to the founder himself, no two authorities seem to be in agreement. According to a tradition preserved by Mr. LeFanu, Jagadēva Rāya "appears to have been originally an inhabitant of Nannal Circar in Haidarābād, from which he was obliged to fly, owing to a passion which the beauty of his daughter had inspired in the Nawāb. He took with him in his flight 64 families, whose decendants still live at Krishnagiri, Mahārāja-gadai, Pārānda-palli, Tiruppattūr and Kāvēri-patnam. Coming to Penukonda, Jagadēva Rāya performed such feats of valour in its defence against the army of Bijāpur, that the representative of the Vijayanagar Dynasty at Chandragiri, to whom Jagadēva Rāya was related, granted him the tract now known as the Bāramahāl. This was about the year 1578. The tract was then almost

CHAP. XV. JAGADĒVI-PĀLAIYAM.

uninhabited, and clothed with forests. He took up his residence first at Jagadēva-gadai, and was very liberal in the terms on which he granted lands to his followers, and the small indigenous population, who needed some such stimulus to wrestle with the jungle. It is said, however, that his generosity was quickened by a prophecy that his Rāj would be of brief duration."

With regard to the above legend, the following points may be noted. According to Mr. Sewell, Ranga Rāya II quitted Penukonda for Chandragiri in 1576 A.D.[1], no doubt on account of pressure from Bijāpur, and it is recorded that Penukonda was attacked in 1577[2] by the army of Sultan Ali Ādil of Bijāpur, who ruled 1557–80. It is also recorded that Jagadēva Rāya married the daughter of Ranga Rāya II[3] (1575–86).

On the other hand, Barradas' narrative[4] states that Jagadēva Rāya was father-in-law of Venkata I, (1586–1614), and that, in the later years of that monarch's reign, his influence in the place was practically supreme. It would appear that the Rāya had returned to Penukonda sometime after 1578, for he is said to have again shifted his capital from that place to Chandragiri in 1585.[2] In or about 1589, Penukonda withstood a second siege, this time the foe being the army of Muhammad Qutb Shah of Golconda (1581-1611).[2] Mr. Rice records that the Bāramahāl was the hereditary possession of Jagadēva Rāya's family,[5] and that he was rewarded for his services with the Chennapatna Jāghir, which comprised portions of the present Bangalore, Mysore, Tumkūr, Hassan and Kōlār Districts of Mysore State. Wilks[6] implies that both the Bāramahāl and the Chennapatna Jāghir were granted to the "celebrated Jug Deo" as reward for his services.

The two accounts are difficult to reconcile, except on the supposition that they refer to distinct personalities, in other words that Jagadēva Rāya I migrated from the vicinity of Haidarābād, defended Penukonda against the Bijāpur Army in 1577, married the daughter of Ranga Rāya II, and settled in the Bāramahāl with the 64 families, who shared his migration, chief among them being the Golconda Viyāpāri Brahmans, who are still settled in Krishnagiri Taluk; and that it was his son, Jagedēva Rāya II, who defended Penukonda against the Golconda Army in 1589,

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[1] *Forgotten Empire*, p. 217.
[2] *Imperial Gazetteer, Provincial Series, Madras I*, p. 494.
[3] *Mysore Gazetteer*, Vol. I., p. 356.
[4] *Forgotten Empire*, p. 223. *Cf. Mysore Gazetteer*, Vol. II, p. 62.
[5] *Mysore Gazetteer*, Vol. II, p. 62. [6] *History of Mysore*, Vol. I., p. 39.

received the Jāghir of Chennapatna as his reward, married his daughter to Venkata I, became Mayor of the Palace, and after the death of his Suzerain, attempted to play the game of king-maker. If this theory be correct, the Bāramahāl would naturally be described as the hereditary possession of Jagadēva Rāya II, and the grant to him of the Chennapatna Jāghir would explain the transference of his capital from Jagadēvi to Rāya-kōta.

It is almost impossible to reconstruct satisfactorily the chronology of the Jagadēva Rāyas' Dynasty[1], owing to absence of succession dates, and to the fact that the same ruler is often described under several different names and titles. Epigraphic records are scanty, but worthy of note. The Virūpākshipuram grant of 1619,[2] which acknowledges the suzerainty of Ranga Rāya of Penukonda, mentions three generations, (1) Rana Pedda Jagadēva Rāya, (2) Ankusa Rāya, (3) Immadi Jagadēva, the grantor. An inscription of Chennapatna Taluk, dated 1623,[3] and quoting the name of Rāma Rāya of Penukonda, as suzerain, gives (1) Rana Pedda Jagadēva Rāya, (2) Jagadēva Rāya, (3) Kumāra Immadi Jagadēva Rāya. Intermediate between these two grants are the Kolagattūr inscription,[4] dated 1622, "for the merit of Kumāra Jagadēva," and an inscription of Kankanhalli Taluk,[5] dated 1621, which refers to Kumāra Immadi Jagadēva Rāya. It would be unsafe, with such paucity of data, to dogmatise as to the identity of the several rulers named. Rana Pedda Jagadēva Rāya may have been the defender of Penukonda in 1589, or he may have been his son. The inscriptions seem to indicate that between 1619 and 1624 the Chennapatna-Bāramahāl kingdom was preserved almost[6] intact by one Kumāra Immadi Jagadēva Rāya, great-grandson of the founder of the family.

In 1610 A.D. Rāja Odeyār of Mysore, with the connivance of Venkata I of Penukonda, wrested Seringapatam from Venkata's recalcitrant nephew, Tirumala Rāya. On the eve of the incident one Rana Jagadēva Rāya appears as a powerful vassal in the army of Tirumala Rāya.[7] The fall of Tirumala Rāya, however, seems to have been brought about by the treachery of his vassal and the

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[1] See Buchanan, Vol. II, pp. 499–500; also *Mysore Gazetteer*, Vol. II, p. 62.

[2] Vide p. 204, *s.v.* Dharmapuri.

[3] Vide Ep. Carn, Vol. IX, Bangalore, No. 182 of Chennapatna.

[4] G.E. No. 197 of 1910—vide Report of 1911, p. 92; also p. 204 *infra*.

[5] Vide Ep. Carn., Vol. IX, Bangalore, No. 108 of Kankanhalli.

[6] Wilks' Vol. I, p. 28, states that "Arrakerra" (? Arakere) was taken from the Chennapatna Jāghir in 1600, and Kikkeri and Hosaholalu (both in Krishnarājapet Taluk of Mysore District) in 1615 by Rāja Odeyār.

[7] *Ancient India*, p. 283.

CHAP. XV. JAGADĒVI-PĀLAIYAM.

intrigues of his uncle, and it is probable that this Jagadēva Rāya transferred his allegiance to Venkata I. Barradas, in the narrative above referred to, relates that on the death of Venkata, in 1614, his father-in-law "Jaga Rāya" headed a palace intrigue for placing on the throne a Brahman boy who falsely claimed to be the son of Venkata by Jaga Rāya's daughter Bayama.[1] The conspiracy proved abortive, but it involved the whole realm in a civil war, in which Jaga Rāya and Muttu-Vīrappa of Madura were pitted against the Nāyaka of Tanjore.[2] Perhaps it was in the course of these troubles that Ankusagiri was acquired by the Māsti Poligārs.[3] The upshot of the war is not known, but it would appear, from the omission of any suzerain name in the inscriptions of 1621 and 1622 quoted above, that during those years the Chennapatna Dynasty repudiated allegiance, and that in 1623 Rāma IV was able to re-establish his authority.

The rapid conquests of Chāma Rāja of Mysore (1617–37) were fatal to the fortunes of the Jagadēva Rāyas. In 1630 Chennapatna, the capital, itself fell, after a long siege, and Nāgamangalam and Kankanhalli suffered the same fate immediately afterwards.[4]

Meanwhile the family possessions in the Bāramahāl remained undisturbed. Mr. Le Fanu preserves a tradition, which is quite compatible with the history of the 17th century, that for two generations Rāya-kōta was the capital, with the Bālāghāt forts of Mēlāgiri-Durgam, Hudē-Durgam, Ratnagiri, Anchetti-Durgam, Chendrāya-Durgam and Bōdi-Timma-Rāya Durgam dependent on it and that in the third generation the capital was moved to its original location, viz., Jagadēvi. The dynasty is said to have come to an end with Rāma Jagadēva Rāya, fourth in descent from the founder of the family, at the hands of Mustafa Khan, a general of Bijāpur.[5]

KĀVĒRI-PATNAM.

Kāvēri-patnam lies on the right bank of the Pennaiyār, 7½ miles due south of Krishnagiri, and 21½ miles north of Dharmapuri. It is connected by road with Kākankarai Railway Station (20 miles), with Ūttankarai and with the Pālakōdu-Rāyakōta road via Hanumantapuram Situated within fairly easy

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[1] *Forgotten Empire*, p. 222 sq.

[2] *Forgotten Empire*, p. 230. Mr. Sewell identifies the legitimate heir of Barradas' narrative with Ranga III, brother of Tirumala Rāya, who lost Seringapatam to Raja Odeyār, and father of Rāma IV.

[3] Vide p. 123, s.v. Berikai.

[4] Wilks' Vol. I, p. 29.

[5] The date ascribed to this disaster is 1669, but the Bāramahāl appears to have come under Bijāpur Dominion in the campaigns of Randhulla Khan and Shahji, which terminated in 1664.

reach of the Passes of Pālakōdu, Būdi-kōta and Chengam, and abundantly supplied with food and water, it played a similar part in the Bāramahāl to that played by Kela-mangalam in the Bālāghāt during the Mysore Wars.[1] At the outset of the first Mysore war Kāvēri-patnam was held as an advanced post of the British Army by a garrison of three companies under the command of Captain McKain, but, like Kela-mangalam, it possessed no natural strength, and the garrison, after repelling two assaults, surrendered on August 27, 1767.[2] Haidar did his best to improve the position. The northern face of the town, which is protected by the Pennaiyār, he strengthened by a good covered way, and by two large detached redoubts, which enfiladed the north, east and west faces; five similar redoubts, completing the circuit to the south, covered the whole position, and two more distant rocky mounds to the south and south-east were crowned with redoubts, which commanded the most accessible approach; good lines of retreat in the event of discomfiture were provided by crossing the river towards Krishnagiri, or moving along its right bank to Rāya-kōta. So effective were Haidar's improvement that Colonel Smith himself on December 14, 1767, declined to attack it.

After Haidar was called off by troubles in the north, Kāvēri-patnam was, on February 23, 1768, abandoned by his garrison at the approach of Colonel Smith. In the Third Mysore War the place was occupied by Colonel Maxwell on November 3, 1790. There he was surrounded by Tipu, who tried to draw him into an engagement, but had to desist on the approach of General Medows, and quit the Bāramahāl.

Traces of ditch and rampart can yet be seen between the Dharmapuri road and the Pennaiyar, but the site is partly choked with prickly-pear and partly cultivated.

The village itself contains little of interest. The village site is inadequate, and the inhabitants have had to build on patta lands. There is an influential settlement of Vāniyars, and the manufacture of gingelly-oil is an important local industry. Most of the population is interested in agriculture: betel gardens and mangoes affording a lucrative investment for capitalists.

KRISHNAGIRI.

Krishnagiri is situated at the 158th mile on the Madras-Bangalore Trunk Road; Hosūr is distant, via Sūlagiri, 29 miles,

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[1] Under Haidar Kāvēri-patnam was a halting place on the road from Arni to Bangalore, and in the "Memoirs" is described as "situated in a beautiful and highly cultivated valley and within sight of the Krishnagiri hills. We halted there a whole day in order to have our clothes washed. The Keladar, who came and smoked his hooker with us, conversed familiarly, and expressed great compassion for our misfortunes" (*Memoirs of the Late War in Asia*, p. 41.)

[2] Vide Vol. I, p. 77, and Wilson, *Madras Army*, Vol. I. p. 238.

Râya-kōta 17, Vāniyambādi 32, Tiruppattūr 25, and Dharmapuri 29. The shortest road route between Bangalore and Cuddalore also passes through Krishnagiri, via Mattūr, (17 m.) and Ūttankarai (28 m.).

Krishnagiri consists of (1) the Old Pēta, which nestles close under the Durgam on either side of the Madras-Bangalore road, and (2) the New Pēta or Daulatābād, which lies about a mile to the south of the Old Pēta, at the junction of the roads to Kāvēri-patnam and Sāmalpatti.

The Old Pēta is densely built and preserves the aspect of an old Indian town. North-west of the Old Pēta, and close under the foot of the Durgam, is the Cemetery. Unfortunately only one tomb bears an inscription. One of the nameless tombs "must certainly commemorate Captain Harry Smith, Commandant of the Garrison, who, with many others, was blown up at midday on April 25, 1801, by the explosion of the magazine."[1] Not far from the Chinna-Ēri and near the fork in the Hosūr Road is the Travellers' Bungalow, formerly (in all probability) the house of the Commandant, "a commodious building as public bungalows go, with wings connecting it with the out-offices, and prettily situated in an extensive compound between the two main roads. It is now known as 'Greme's house,' having been inhabited by Captain Graham, the First Assistant Collector, in 1792."[2]

All vestiges of other residences occupied by officers of the Garrison have long since disappeared. Mr. Le Fanu mentions a house built by a Frenchman employed under Tipu in strengthening the fortification of the Durgam. "He seems to have taken kindly to the institutions of the country, as elaborate arrangements were made in the construction of the building to prevent curious eyes from penetrating to the harem, though the owner, when inside, could very well see what was going on without."

Krishnagiri was the first station in the District of the Missouri Evangelical Lutheran Mission, which began work under the Rev. Th. Naether in 1895.

Daulatābād.

The new Pēta was built in 1794, under the auspices of Captain Graham and Lakshman Rao, the founder of the Kambaya-nallūr family.[3] It was originally to have been christened Grahampet, but the then Governor of Madras, who happened to visit the place, suggested the name Daulatābād, ("Abode of Prosperity") as more

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[1] See J. J. Cotton, *Tombs*, p. 269, and Welsh's *Military Reminiscences* Vol. I, p. 306.

[2] Graham's name also survives in "Greme Saheb's Tank", in the limits of Kadiganna-halli, west of Daulatābād.

[3] See p. 223.

auspicious. Both Captain Graham and Lakshman Rao are said to have spent much of their own money in beautifying the new Town, "where wells were dug, and temples, mosques and tanks still survive to testify to their generosity."

CHAP. XV. KRISHNAGIRI.

The Durgam.

The Rock Fortress of Krishnagiri is one of the most picturesque monuments in the District, and is rightly selected for official conservation. It figures conspicuously among the plates and engravings with which books of travel were so lavishly illustrated, before the art of sketching was killed by photography. Krishnagiri was sketched by Captain A. Allan and Lieutenant James Hunter, and also by Home and Daniell. The hill is thus described by Mr. Le Fanu:—

"A frowning square mass of gneiss, mostly bare, and fissured in all directions by the alternations of heat and cold, huge boulders of stupendous size and weight hanging or seeming to hang suspended on its sides, and ready at the slightest breath to thunder down upon their shattered brothers, whose debris strews the foot of the hill for a great distance. The summit from the south appears almost level, the north, south and east scarps being almost wholly composed of sheer precipices, while on the west there is a long sloping shoulder covered with large fragments of gneiss. The fortifications, as well as the reservoirs of water, were dismantled during the panic created by the mutiny, and remains of these in fair preservation may be seen, principally about half way up on the north, west and north-east. On the summit are a few ruined magazines and the Kachēri of the Killedar. The latter is a curious structure. A huge rocking-stone spreads out from a sort of columnal centre, like an umbrella or large toad-stool, being supported partly by rocks *in situ* and partly by masonry, thus making a sort of circular room, entered by narrow doors, and having this columnal mass in the centre.[1] The floor has been smoothed and in some places fashioned in steps with chunam.

"Two tombs on the hill are regarded by Musalmans with much veneration, being waited on by a fakir who levies fees from visitors. The legend is that one Akbar Pāsha came from the north, encamping west of Krishnagiri, and besieging the fort which was defended by Krishna Rāja. The siege was prolonged for six months, during which Akbar suffered heavy loss, and began to despair of success, for which he prayed to Allah, who appeared to him in a dream, and told him that in his camp were two religious men who were the only persons capable of leading a

[1] The area of the floor of the Umbrella Kachēri has been computed at 915 sq. ft.; circumference of centre pillar = 147 feet ∴ diameter = 46·77 feet. Circumference of the inner face of outer wall = 182 feet ∴ diameter = 57·90 feet.

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successful attack on the fort. As a sign whereby the truth of the dream would be demonstrated, Akbar was warned that a heavy storm would come in which every tent would be levelled, and every light in camp extinguished, except those belonging to the persons indicated. This accordingly came to pass, and after the storm two fakirs, Sayyid Patcha and Sayyid Akbar, were found reading the Koran in their tent by the light of a lamp. They undertook to lead the forlorn hope, and battle was given on a Friday, the leaders, at an early stage of the fight, both losing their heads. The headless trunks, however, continued the fight, driving the enemy in confusion before them, until they reached the summit, where the mother of Krishna Rāja, seeing the portent, exclaimed, "What! do headless bodies fight?" at which sound the trunks fell and were buried in the solid rock by supernatural agency. Tipu Sultan, who visited the spot, granted a *tajir* which is now held by the fakir. The heads are buried below the hill, and, when an epidemic breaks out, a collection of sugar is made from people of all castes and offered over the grave, which has never been covered by a proper tomb, as all who attempted to erect monuments were warned in a dream to desist from their attempts."[1]

History.

The ancient history of Krishnagiri is unknown. It springs suddenly into importance in the campaigns of Haidar and Tipu, though its strategic value was overrated. The Durgam was in those days impregnable. Twice the British attempted to storm the place and twice they were repulsed.

Fitzgerald.

The first attempt was made on the night of June 3, 1767. "The walled town at the foot of the rock having for some time been occupied without serious opposition, a petard was prepared for forcing the gate of the upper fort, but the men who carried it, as well as the forlorn hope which preceded them, being all killed by showers of detached rocks precipitated from the summit, the party returned with the loss of nearly the whole Grenadier Company which led the enterprise; and on its failure the seige was converted into a blockade, which neutralised what little of plan had been preconcerted, by locking up the great body of troops in this ineffectual operation."[2] The hero of the action was Captain R. V. Fitzgerald. In his report on the assault Colonel Smith wrote "in the unsuccessful attack of the rock of

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[1] The above story bears a curious likeness to an old poem on the fall of Somnath published in the *Indian Antiquary* of June 1879. The Sayyid Patcha Durga enjoys a *tasdik* of Rs. 84, and a sum of Rs. 69-1-8 is paid annually for the daily beating of the gigantic drum on the top of the Durgam, the rumble of which resounds through the Pēta at certain hours of the day.

[2] Wilks, Vol. I, p. 310.

Krishnagiri, the Grenadiers of the 2nd Regiment behaved with remarkable spirit and firmness. The officer that led them, Captain Robert Villiers Fitzgerald, distinguished himself greatly, as well as Messrs. Godfrey, Bandinel and Fitzgerald. It is but justice in me to recommend them to your favour." [1] Captain Fitzgerald was shortly afterwards rewarded for his services with the command of the First Battalion of Sepoys.[2]

Krishnagiri was again besieged in 1768, and capitulated on May 2nd. At the end of the First Mysore War Krishnagiri was the only stronghold in the Bāramahāl which Haidar's forces did not recapture.

Maxwell.

Maxwell, in the Third Mysore War, advancing from Ambūr, occupied Kāvēri-patnam with the idea of carrying Krishnagiri by surprise. The sudden arrival of Tipu's main army thwarted this project. The second attempt to storm Krishnagiri was made by Maxwell on the night of November 7, 1791. In the course of his campaign against Bakir Sahib's raid, he encamped a few miles from Krishnagiri, pretending that he was about to re-ascend the pass to Rāya-kōta. At 10 P.M. he moved his detachment in 3 bodies, and carried the lower fort by escalade. This blow was followed up so sharply, that the fugitive defenders retreating up the drug had barely time to shut and barricade the gate; and "so close was the pursuit that a standard of the regular troops was taken on the very steps of the gateway. The bearers of the ladders were not so expeditious in their ascent. The garrison began to hurl rocks on their assailants, who took cover under protecting boulders. For two hours the stormers tried to fix their ladders and mount; but they were beaten back, and Col. Maxwell, after sustaining a loss of seven officers [3] and sixty-eight men killed and wounded, had at length to desist in his efforts. The garrison sallied and attacked the retreating British, but met with such a warm reception that they quickly returned to the fort. The English set fire to the town and withdrew before daylight, and soon afterwards rejoined the main army." [4]

On March 19, 1792, the Treaty of Seringapatam was ratified. On the 26th idem orders were issued to Captain Alexander Read to "proceed forthwith with his detachment of two companies from Hosūr, and if necessary two companies of the 10th Battalion at Bangalore, to Krishnagiri and, presenting Tipu's order for the delivery of the place, receive charge of it at the period fixed for

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[1] Wilson, Vol. I, p. 201.

[2] Now the 61st Pioneers.

[3] Among them Lieut. B. J. Forbes and Lieut. Lamont, both of the 74th Highlanders, were killed. (*Vide Tombs*, p. 289.) Lieut. Forbes shares a monument with his brother in Westminster Abbey.

[4] Wilks II, p. 228.

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its delivery; detaching also from the most convenient stages the necessary details to the other posts, for the purpose of delivering the orders from Tipu to the Killedars respectively, and taking possession of them accordingly, agreeably to the terms of the treaty." Tipu's orders were "that the forts and places are to be ceded eight days after the orders are presented, that a receipt is to be granted for each post, and also for the guns and military stores that may be left in it, and that the grain and provisions in each place are to be removed or sold on Tipu's account."

Acting on these instructions Read arrived at Krishnagiri on April 5, 1792, and sent the Killedar Tipu's Order, asking him when he would march out with his garrison, and requesting him to issue orders to the Killedars of Gaganagiri, Tattakkal, Mahārāja-gadai and a number of other forts in the Bāramahāl to evacuate them. The Killedar replied that "being only directed to deliver up Krishnagiri with all the ordnance and stores in it, he would do that whenever the grain and other articles of provision on the Hill Fort can be disposed of, but that he must wait the answer of a letter he intends writing his master to-day concerning the other forts, before he can order them to be given up." Read took an inventory of all the provisions in the Fort, and arranged to purchase them for the Company. He sent Lieut. Lang, with five companies of the 8th Battalion, to demand the surrender of Kāvēri-patnam, Vīrabhadra-Durgam, Pennāgaram, Dharmapuri and Tenkarai-kōttai, and in due course the cession of the Bāramahāl was completed.

Garrisons.

Under the arrangements made in 1792 for garrisoning the Ceded Districts, the 15th Madras Battalion [1] was stationed at Krishnagiri under the command of Captain Read. Under Lord Clive's redistribution of troops in November 1799, Krishnagiri became the Military Head-quarters of the Bāramahāl. It was probably abandoned as a Military Station shortly after 1832.

The glamour of military service still clings to the town. The Old Pēta, as becomes a quondam garrison town, contains a large proportion of Muhammadans, many of them sepoys and descendants of sepoys. There are also a number of Marātha families with like traditions.

[1] The 15th Madras Battalion in 1796 became the 2nd Battalion 4th Regiment Madras Native Infantry. In 1824 it was called the 15th Regiment Madras Native Infantry, and in 1903 it became the 75th Carnatic Infantry. It was formed in 1776 by Captain John Davis, and is still called "Davis-ki-paltan." The following extract from the "Record of the XVth Regiment M.I." has been kindly supplied by the Adjutant of the 75th Carnatic Infantry:—"In 1783 Captain Davis being appointed Quartermaster-General of the army, the Command of the 15th was given to Captain Alexander Read, and the Corps was stationed at Amboor."

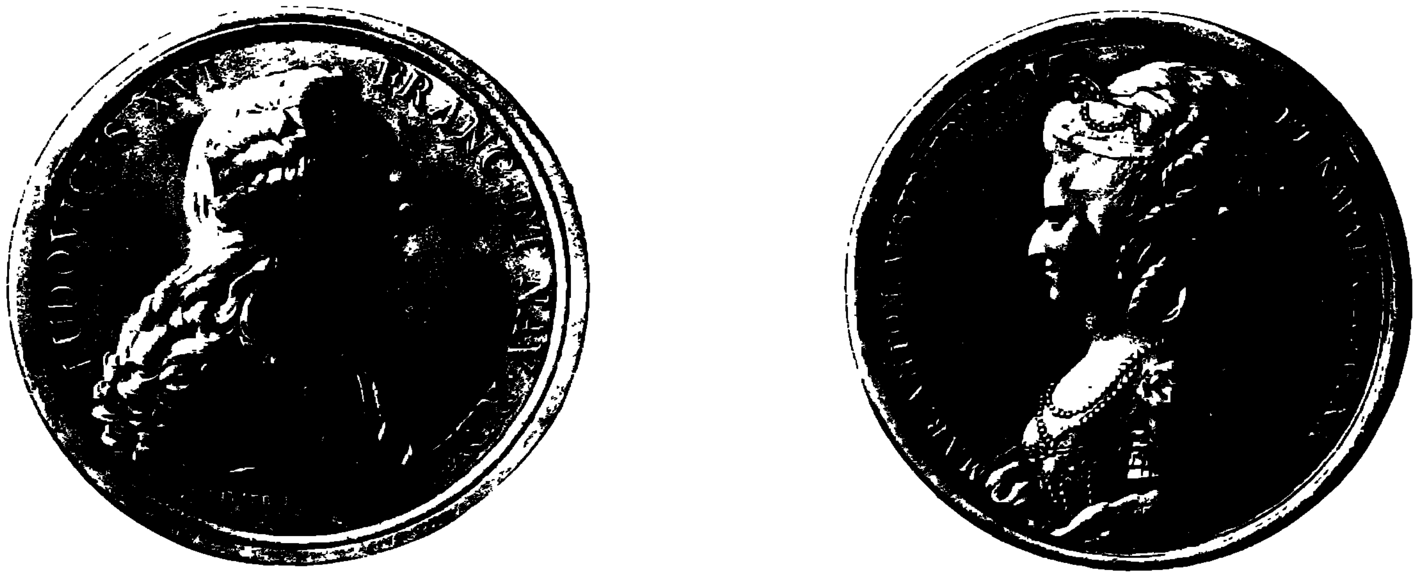


Photo by Messrs. Barton Son & Co. Bangalore.

Photo engraved by the Survey of India, Calcutta, 1914.

MEDAL PRESENTED BY LOUIS XVI TO MIR GHULAM ALI MIRIAM

(Reproduced by kind permission of Mir Muhammad Habib-ul-la Sahib, Khan Bahadur)

Ghulam Ali.

"An interesting link with the past is preserved in a medal of Louis XVI in the possession of Mīr Muhammad Habibulla Sahib, Khan Bahadur, a distinguished gentleman of Krishnagiri and Mittadar of Bevuhalli. In 1781 his grandfather, Mīr Ghulām Ali Mīriam, who, from the latter name, appears to have been employed in the phantom admiralty established by Tipu, accompanied Muhammad Usmān on an embassy to the Court of Louis XVI. The embassy, which went by the Mauritius, the Transvaal and Cape of Good Hope, must have started some time in 1780. According to Mīr Ghulām's account, he was 17 years of age when he left India and 105 when he died. The latter date being certain, his birth would have taken place in 1763 according to the former, and in 1758 according to the latter computation. It is improbable that a youth of 17 would be sent as an ambassador, and the latter date is therefore the more probable. The embassy remained for a year at Paris, being received with due honour, but departed without effecting Haidar's object. Mīr Ghulām, as a memento of his visit, received from the ill-fated king a handsome medal, about three inches in diameter and one-eighth of an inch thick. On one side is the king's head, looking to the right, a full-bottomed wig not detracting from the nobility of feature and bearing which the sculptor has well rendered. The throat is open, and drapery is gracefully arranged round the bust after the antique. The inscription is "Ludovicus XVI. Franc. et Nav. Rex" and under the bust the artist's name "Du Vivier F" (ecit.). On the reverse is the head of Marie Antoinette looking to the left. The hair is not dressed so high as in the Du Barri style, and is evidently supported on rolls in the front, while the back is arranged in short curls and tied with a riband, two loops of pearls hanging at the side. The neck is bare and ornamented with two strings of pearls. The bodice appears to be ornamented with lace and precious stones and on the shoulders, drawn to the back, is a mantle marked with Fleurs-de-lys. The artist has not been so successful with the queen as with the king, the curvature of the forehead in profile, exactly matching that of the nose, being overdone. If she had the Austrian full lip, the sculptor has reduced it. The inscription is "Mar. Anton. Austr Franciae et Navarr. Regina" and underneath "Du Vivier 1781. Mīr Ghulām did not forfeit the confidence of his employers on his return from France, as Tipu employed him, and Colonel Haslewood, writing to the old veteran from Ootacamund in 1836, reminds him that 45 years before he had met him with Captain Doveton and Lieutenant Price in attendance on Tipu's sons, then our hostages. When Tipu was overthrown in 1799, Mīr Ghulām, whose office as Mīriam was abolished, was admitted to a pension

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of Rs. 52, which he drew up to 1816, when he was appointed to be District Munsif of Krishnagiri, a post which, except when temporarily transferred to Karūr, he held up to 1854, when he retired on a pension of Rs. 150 per mensem, which he drew up to 1863. His age when pensioned must have been 96 or thereabouts."

Ghulām Ali was known to Major Bevan,[1] who describes him as "an intelligent Musalman . . . free from the bigotry of his sect, possessing general information, and most agreeable and lively in conversation. He also spoke the French language tolerably. His hawks often afforded me pastime in pursuit of teal, snipe, partridge, quail and other small birds."

Col. Welsh visited Krishnagiri in 1809, and described[2] it as "a very strong hill-fort, dismantled and abandoned, in consequence of a most melancholy accident which happened some years back, Captain Harry Smith, who commanded, and many of the garrison, being destroyed at mid-day by the blowing up of the magazine, when opened to air some powder. It also blew away considerable parts of the fortification, which have never since been repaired. This had, in happier times, been the seat of the Collector, and most of the gentlemen in the Bāramahāl. The house of Colonel Graham, the last Collector, was still standing, but abandoned, as were all the other buildings in this beautiful and once flourishing spot".

MAHĀRĀJA-GADAI.

Mahārāja-gadai is a small village, situated at the foot of the hill of that name, at the apex of a triangle formed by the roads to Krishnagiri (7 miles) and Kandi-kuppam (7 miles). It commands the entrance of the Pass from the Bāramahāl to Kuppam in the Kangundi Zamindāri.

Mahārāja-gadai derives its interest from the stately mountain which rises north-east of the present village to a height of 3,383′. The name "Mahāraja's Hill" is said to refer to Sivāji, who is credited with the construction of the fortifications which crown it. Its older name Anganā-malai, which still survives, is derived from the goddess Angāla-Nāchi-amman, the presiding deity of the Old Pēta. The path to the summit runs east of the village. After a rise of about 300′, it leads to a great level platform of rock, the site of the Old Pēta. This Pēta was guarded by hills to the east and south, and by the Durgam itself on the north. Traces of the Pēta wall are still to be seen, and the site is covered with tamarind trees. The grove of Angāla-Nāchi-amman, the eponymous deity, lies to the east of the Pēta site.

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[1] *Thirty Years in India* I, p. 78.

[2] *Military Reminiscences*, Vol. I, p. 305.

The ascent to the Durgam is steep, and for the last 200 yards or so lies across a smooth, almost polished glacis of naked gneiss. There is a double line of fortification; the lower is built of unwrought stone, surmounted with a grit rampart, like that of an ordinary village fort. The natural hollows are bunded with masonry for water storage, but there are no buildings.

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Within the second rampart are two eminences. The southern of these is crowned by a plain brick rectangular shrine sacred to Venkataramana. Hard by is a mosque of uncommon and rather elegant design. North of this a few round-topped tombstones mark a Muhammadan burial ground. The inner rampart is much better work than the outer rampart, being built of trimmed blocks fitted together without the help of mud or mortar. Below one of the bastions is a very fine bas-relief of Hanumān, about 8′ in height, one of the best pieces of carving in the District. On the Mahāl or Palace Hill, as it is called, are two round towers and four rectangular buildings of good masonry, but roofless.

The northern eminence is higher than the southern, but is of less interest. On the highest point is the *Jendā-medu*, or flagstaff mound, which commands a superb view of the surrounding country. Close by is a neat brick structure of two compartments, one, it is said, for the storage of ghee and the other for oil; each compartment is covered by a barrel roof. Several stone cannon balls have been found in the vicinity, the smallest being between a billiard-ball and a tennis-ball in size.

The main entrance to the fort was to the north of this eminence, and is now inaccessible. Below it is a flat ledge of rock still called Angadi-pārai or "Bazaar rock," where presumably in times of peace the villagers retailed provisions to the garrison.[1]

The country to the north and east of Mahārāja-gadai was once well populated, but the anarchy of the eighteenth century converted it into a desert. The Old Pēta was already deserted at the time of the *Paimaish* (Fasli 1212—1802-3). The Great Famine of 1878 completed the growing desolation. A few scattered plots of cultivated land still struggle for existence, but most of the country side is shrouded in scrub jungle, and an occasional grindstone, or a few patches of broken pottery, are the only tokens of departed prosperity.

Topographically the hill of Mahārāja-gadai is part of the Kangundi Zamindāri, in the history of which it plays a prominent part. According to tradition[2], Kambi Nāyudu, son of a petty

[1] Cf. the "Shandies" at Vīrabhadra-Durgam, Jagadēvi-Durgam, etc.

[2] See "*A Concise History of the Jaghirs and Paliems in the District of North Arcot*, printed in the North Arcot Collector's office 1864-65. Cf. *Manual of North Arcot District*, Vol. II, p. 367, sq.

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chieftain who lived on the banks of the Kistna, left his home in search of adventure and settled at Anganā-malai. Kambi Nāyudu is said to have reigned 66 years, and to have extended his sway over Būdi-kōta, Mallappādi and the Javādi Hills. In the reign of his grandson, Mummudi Chinna Vīrappa Nāyudu, the "Venkatapatti Raja" (apparently Venkata I—1586–1614) passed through his domain, *en route* for the plains, and the Poligār distinguished himself by curbing an unruly elephant in the presence of the Rāja. For this the Rāja confirmed him in his Pālaiyam, and granted him a white umbrella. Shortly after this the Poligār was at war with Jagadēva Rāya, who wrested from him Malappādi, Anganā-malai, and other places. These events probably took place towards the close of the sixteenth century.

MAHĒNDRA-MANGALAM.

Mahēndra-mangalam is a small mitta village at the foot of the Pālakōdu Ghāt, on the road from Pālakōdu to Rāya-kōta, 7 miles from Rāya-kōta and 9 from Pālakōdu. It is a village of very little importance, except as a halting place on the Ghāt Road.

The name Mahēndra-mangalam is probably connected with that of Mahēndrādhirāja, the Nolamba sovereign who is so intimately associated with Adaman-kōttai and Dharmapuri.[1] The country round suffered acutely in the Mysore Wars, and Read, writing in 1794, says "of all the districts in the Northern Division, I have seen none in so uncultivated state as the tract in the vicinity of Vīrabhadra-Durgam called Mahēndra-mangalam, extending from the Hanumantapuram hill to the limits of Rāya-kōta," and he attributes its depopulation to "the devastation of the banditti composing the garrison of Vīrabhadra-Durgam during the war, to which perhaps necessity reduced them," and the "depredations inseparable from the marches of armies and detachments, the high road leading to Pālakōdu Pass running through it."[2]

MALLAPPĀDI.

Mallappādi, a small village of little over 1,000 inhabitants, situated about 1½ miles south-east of Bargūr, a short distance from the junction of the Krishnagiri-Tiruppattūr road with the Trunk Road from Madras to Bangalore. The only interesting feature about it is the Durgam.

At the time of its cession it was the head-quarters of a small hōbali of 48 villages, given by the Nawab of Arcot as a dowry to the husband of one of his sisters.[3] As such it was treated by Read as a separate taluk, in charge of an Amin, and it consequently escaped the Permanent Settlement. Writing on April 6, 1792, the day after he arrived at Krishnagiri, Read describes

[1] Vide pp. 196 and 201.

[2] *Baramahal Records* (1907) Section I, Management, p. 227.

[3] Buchanan, Vol. II. p. 525.

Mallappādi as "a small district in the Bāramahāl belonging to the Carnatic, which being separated from it by a tract of a few miles, all intercourse with it was cut off, and it was with difficulty kept up and always at the hazard of the people's lives employed in it, for they were often seized and treated as spies." [1]

The Pēta lies west of the hill, between it and the road, and was at one time extensive. The alignment of the Pēta wall is traceable; the new railway passes through a breach in it. There are two temples worth note, one to Rāmaswāmi and one to Krishna-swāmi.

The hill itself is a narrow ridge, presenting an almost sheer declivity on the west, or Pēta, side. At one time it is said to have been accessible from the Pēta, but the way up has long since been destroyed. The ascent is now made from the north, and is difficult, owing to prickly-pear and boulders. On the northern shoulder is a group of loose rocks of enormous size, under which is a series of "caves." The ridge is here fringed with an overhanging rampart of large unhewn blocks of stone. Passing southwards along the ridge, the path leads to a gateway, flanked on the right by the cliff, and on the left by a bastion of neatly squared stones without mortar; thence, skirting the northern crest, the path leads to the Fort proper. Passing through the gateway the path emerges on a level sward. The hill-top here is artificially levelled, and it is clear from the remains of buildings and pottery, and a deep well, that it was used as a residence.

MATTŪR.

Mattūr is a faded village, situated at the intersection of the Trunk Roads from Bangalore to Cuddalore and from Madras to Calicut, 7 miles from Sāmalpatti Railway Station, and 17 miles from Krishnagiri. In the days of Haidar it was a halting place [2] on the journey from the Coromandel to Mysore, but the Railway, and an evil reputation for malaria and cholera, have destroyed its prosperity. Under Read it was a Taluk Kasba.

NĀGA-MALAI.

Nāga-malai, a hill fort, lies half-way between Jagadēvi and Mallappādi. The ascent from the east is gradual. The western cliff is precipitous. The ramparts are strongly built and in good preservation. It is said to have been one of the "twelve palaces" of the Bāramahāl.

RĀYA-KŌTA.

Rāya-kōta is a village of 1,520 inhabitants, situated on the edge of the Bālāghāt plateau, at the junction of the Ghāt Roads leading from Krishnagiri (17 miles), and from Pālakōdu (16 miles), to Hosūr (21 miles), and to Kela-mangalam (15 miles). Thus,

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[1] Extract from *Baramahal Records*, Section XXI, Mis. Vol. I, 1791–93.

[2] Vide Vol. I, pp. 206-7 and cf. *Memoirs of the Late War in Asia* p. 41 and Welsh, *Reminiscences*, Vol. II, p. 186.

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apart from the great natural strength of the fortress which dominates the village, its strategic importance is immense. Rāya-kōta has had an interesting past, and teems with historical reminiscences. Its scanty lithic records connect it with the Bānas, the Chōlas and the Hoysalas. Tradition makes it a capital of Jagadēva Rāya's family, and traces the name, "Rāya's Fort," to him. Its command of the Pālakōdu Pass brought it into prominence in the wars of Haidar and Tipu, and led to its capture in 1791 by Major Gowdie, and its retention by the British in the treaty of the following year, and explains its inclusion in the Bāramahāl, though geographically it is part of the Bālāghāt. Under Read it became the head-quarters of a Garrison and of a Taluk. The Taluk was abolished in Fasli 1206 (1796–7), but the Garrison continued till relieved by the Police in 1861. Even after the withdrawal of the Garrison, Rāya-kōta was a favourite place of residence for military pensioners, but it was hard hit at the time of the Famine and most of the pensioners then migrated. Rāya-kōta is associated with many interesting names, among them, Lieut.-Genl. Sir John Doveton, G.C.B. (see p. 183), Col. John Davis, who formed the Regiment now known as the 75th Carnatic Infantry, Col. Thomas Leighton, Lieut.-Col. R. M. Strange, Major Bevan, the Abbé Dubois and Major John Glover.

The Pēta.

The present Pēta lies mostly north of the Krishnagiri road, from which a narrow old-fashioned bazaar street leads straight to the gate of the Lower Fort.

The Pēta extended eastwards as far as a Vignēsvara temple, situated near the point where the main pathway up the Durgam branches from the Trunk Road. Near by is the Pārā (or guard) well, an old and strongly revetted structure. The tract between the Pārā well and the present village was occupied, before the Famine, by a large settlement of military pensioners.

To the north-west of the Lower Fort is a large square step-well, called the Dubāsh Kinaru, hewn from the solid rock, it is said, by one Nagoji Rao, dubash under Col. Doveton. The well is exceptionally deep, and is strongly revetted on all sides.

About half a mile from the village, on the Hosūr Road, is a beautiful Idga and tomb, built by Major J. C. Glover of the Madras Veterans, in memory of a Muhammadan lady he married. John Campbell[1] Glover and Philip Dugald Glover were Infantry Cadets in 1819, and became Lieutenants in 1820. John became Captain in 1830, and Philip in 1833. Philip was commanding at Rāya-kōta in 1846. In the Second Burmese War of 1852, John Glover had his arm and part of

[1] Vide Mr. J. J. Cotton, Tombs, p. 290.

his shoulder torn off by a cannon shot. The wound was so disfiguring that he shunned society, and retired as Pay-master at Rāya-kōta. After the death of his consort, he went to live at Panchapalli, and afterwards near the banyan tree at Jekkōri. He died in August, 1876, and was buried at Mattigiri. Many stories are still told of the crippled veteran, who was supposed to be gifted with clairvoyance.[1] While at Jekkēri he used to feed the wild birds with five *kolagams* of grain every evening.

Close to the Idga is a deep circular well, drilled and blasted, it is said, by Col. John Doveton with his own hand. Hard by is a plot of ground known as Doveton's Garden. Doveton was entrusted with the care of Tipu's sons as hostages after the peace of 1792, and on the eve of the War of 1799 he was sent as an envoy to conduct the critical negotiations between Lord Mornington and Tipu. He commanded the Garrison at Rāya-kōta shortly after the fall of Seringapatam. He was afterwards knighted, and in 1826 became Commander-in-Chief of Madras. He died at Madras in 1847.[2]

East of the village at the side of the Krishnagiri road is the cemetery, which contains several monuments of interest. The earliest is dated November 12, 1795, and is in memory of Elizabeth, daughter of Francis Keaser, aged five years. Jacob Cassivelaun Fancourt, Surgeon, died at Rāya-kōta on April 5, 1800, but his tomb is not to be traced. Of Colonel R. M. Strange, who died at Rāya-kōta on November 29, 1811, Welsh writes :—

"If there ever was a pure heart in wretched sinful man, Bob Strange possessed it. He was very abstemious; an early riser and great walker; he required no conveyance on a journey; night or day was perfectly the same to him; and he would cheerfully walk 20 or 30 miles to breakfast in a morning, and return the same night, as a matter of course. His mild and gentle manners particularly endeared him to the natives; and when walking out, he always carried some money and little scraps in his pocket, to give the children he was sure to meet with in his perambulations. Still he was not a soldier; he could not drill; and a smart dress was his abomination; but he was of more consequence, in my estimation, than 1,000 soldiers, raising the European character wherever he went, and compelling the natives to love their usurping rulers[3] "

Lower Fort.

The Lower Fort lies north of the Pēta, between it and the hill. Traces of ramparts and bastions still exist on the south-west and north. A second line of ramparts skirted the foot of the Durgam, to guard it from attack should the Lower Fort be

[1] The Village Munsif of Rāya-kōta, Kāzi Umar Khan Saheb, is an authority on the local traditions of the place. His grandfather, Kazi Ibrahim Khan, was Killedar of Kāvēripuram under Tipu, and came to Rāya-kōta after the cession. He served there as Kāzi of the Garrison, as did also his son, Kāzi Hussain Mian Saheb.

[2] Vide Mr. J. J. Cotton, *Tombs*, p. 64.

[3] Welsh, *Military Reminiscences*, Vol. I, p. 306.

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captured; one of its bastions is still called "Salabat Khan's Battery" in honour it is said, of one of Tipu's Killedars. It was in the Lower Fort that the British Garrison was cantoned, and some of the old buildings are still standing, one block being used for the Local Fund School, and another for a Police Office; the former, it is said, was the garrison hospital, and the latter a guard-room. Just inside each gateway is a brick and mortar shelter for the sentry, of the type familiar in most places where a garrison has been quartered. Within the gateway at the end of the bazaar street is a pair of stocks, and to the left of it, partly covering the bastion adjoining, a small bungalow and compound are still pointed out as having been formerly tenanted by Major John Glover, the sites of whose stables, kitchen and kennels are not yet forgotten. Traces of the foundations of former buildings are abundant.

Durgam.

The Durgam is most easily ascended by a path, which branches from the Krishnagiri Road, and winds with gentle gradients up the eastern face of the rock. Not far from the foot, this tract is spanned by an arched gateway, which bears every mark of British construction. Hard by is a natural cave, from which a subterranean passage is said to lead right up into the fort. Beyond the gate the path is protected by a stone rampart. The track leads past two buildings, known as the Havildar's and Subedar's Bungalows; then, after descending slightly, rounds the shoulder of the hill, passing two buildings, which, though roofless, are in wonderfully good preservation, and a barrel-roofed structure, which was possibly a magazine. The topmost peak is 3,229′ above sea level, and 781′ above the village. There are remains of several other buildings on the summit,[1] and the usual *jonais*, each with its legend.

Dykes records[2] an amusing tradition of Rāya-kōta, illustrating also the faith which the old levies had in "Jan Kumpani." "At Salem" he says, writing in 1850, "there are a few old veterans and at Rayacottah some fifty sepoys from one of the regiments stationed at Bangalore. Guard is kept from sunrise to sunset on the lone rock that towers some thousand feet above the broken ground around its base; but with the twilight the heavy gates are closed and locked, and the red coated sepoys are to be seen hastening down the winding path that leads from the

[1] Among these buildings were several piles of cannon shot which at the time of the famine were "sold in a fit of economy at a ridiculously low price to a Bangalore contractor" who "made them into mamatties and pick axes, which Government purchased for famine works, and then sensibly became insolvent without paying for the raw materials" S.D.M., Vol. II, p. 251.

[2] Dykes, p. 347.

battlement-crowned precipice to their humble cottages below. They say that there is a subterraneous passage near the massive gateway; and a story is told of the place, that may be given here as strongly illustrating one of the great holds which the British Government possesses on the fidelity of the Native Army. Down this mysterious chasm some five or six adventurous sepoys had once rashly wandered in search of treasures said to be hidden there. They never came back, and their troubled spirits were nightly heard wailing around the rock. In those days the castle was guarded at all hours; and each night, as the clock struck twelve, the sentry at the gate heard a wild and unearthly voice, asking three times over 'Where is my family?' The boldest of the garrison were afraid, and three successive nights none durst answer; but at last one more courageous than the rest, when the sad question was once more put, 'where is my family?' loudly replied 'In Rāya Vellore, in Rāya Vellore, drawing a pension, drawing a pension'; and then, say the sepoys, the ghosts went down to their long home, glad, and for ever."

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The Durgam is also accessible on the west by a foot-path that leads from the Lower Fort. Near this path, and connected by a cross path with the eastern track above described, is the cave of Dūrvāsa Rishi. On a rock half-way down the hill are the marks of the Rishi's feet. Dūrvāsa Rishi is supposed to have established himself on the hills in the Krita-yuga, and he is believed to be still making *tapas*, for these Rishis are long lived.

History.

On a rock in the fort is a Kanarese inscription dated the 4th year of Mahāvali-Bānarasa.[1] This is a title adopted indiscriminately by almost all the Bāna kings, a practice which makes it impossible to decide exactly to which king it belongs. It may safely be said, however, that Rāya-kōta was temporarily held by the Bānas of Vānapuram, the Guardians of the Ghāts, who were feudatory to the Ganga-Pallavas in the ninth century A.D.[2]

A Tamil inscription[3] in the Lakshmi Nārāyana Temple, dated 1260 A.D., shows that Rāya-kōta formed part of the dominions of the Hoysala Vīra-Rāmanātha.

There is no record of the palmy days of the Vijayanagar Dynasties, for under them Rāya-kōta ceased to command a frontier; but in the stormy times that followed, it served to link the Bāramahāl with the Chennapatna Jāghir of Jagadēva Rāya, and it is said to have remained the capital of his dynasty for at least three generations.[4] Buchanan relates that it was taken from his descendants by a Marātha, apparently Itibal Rao of Ratnagiri,[5]

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[1] G.E. No. 2 of 1900. [2] G.E. 1900, p. 32. [3] G.E. No. 4 of 1900.
[4] Vide p. 169. [5] Vide p. 155.

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and from him again by the Mysore Rājas (probably Kantīrava-Narasa-Rāja in about 1652 or earlier),[1] and under Mysore rule it seems to have continued, till its capture by Major Gowdie.

The storming of Rāya-kōta was one of the most notable even of the short campaign for the reduction of the country south of Bangalore in the middle of 1791. In July, 1791, Lord Cornwallis moved his army from Bangalore to reduce the country to the south. The advanced Brigade, under Major Gowdie, marched on July 19 on Rāya-kōta, which at the time was garrisoned by 800 men. He forced the lower works before daylight on the 20th by blowing open a gate,[2] and hoped to carry the rock by entering with the fugitives; he succeeded in carrying several successive gates, but found it imprudent to attempt the summit. He had been instructed to withdraw in the event of not completely succeeding in his first enterprise; but, perceiving a probability of ultimate success, he ventured so far to deviate from his orders as to hold his ground on an intermediate line of works about half way up the hill, and the place capitulated on the appearance of the Army (July 22). The fort was not dismantled on its capture, but was garrisoned by a detachment of the 7th Madras Battalion.

Under Lord Clive's scheme, in 1799, Rāya-kōta was selected as head-quarters of a garrison to watch the frontier and guard the Ghāts, and it had a Colonel as Commandant. It was also an Ordnance Station. Early in the second decade of the nineteenth century it was occupied by a company of the 1st Battalion, 14th Regiment, under the command of Ensign (afterwards Major) Henry Bevan.[3] In 1819 it was garrisoned by a detachment of the 4th Dindigul Native Veteran Battalion with a Captain as Commandant, and apparently continued, with two exceptions, in the occupation of Native Veteran Detachments till 1851, when it was joined to the Bangalore Command, and garrisoned by ⅔ of a Company from Bangalore. In 1857 the Native Veterans resumed charge, and continued there till relieved by the Police in 1861.

There are several families[4] of ryots at Rāya-kōta who still consider it a point of honour to have at least one member of the family serving in the Indian Army, and the older inhabitants still

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[1] Vide Vol. I, p. 71.

[2] The stormers were led by Captain Oliver of the 13th Madras Battalion; Lieut. Alexander Cree of the Madras Engineers was killed in the assault. See Wilks, Vol. II, p. 224, and Wilson, Vol. II, p. 210.

[3] Bevan's *Thirty Years*, p. 63. See below p. 187.

[4] Among them a number of families of Jetti caste from Mysore, who call themselves "Doraival" It is said they numbered 100 houses, but now they are reduced to about 10. They now call themselves Naiks.

preserve a memory of the days when "Davis' Regiment"[1] and "Baillies' Regiment" were quartered there.

Rāya-kōta was visited by Colonel Welsh in 1809, who thus describes it[2]:—

"Winding through a steep and difficult Pass, occasionally very rugged, we reached Colonel Strange's house, who was in command of the station. This was the best place I had seen for many months, an immense rock, exceedingly well fortified, rearing its crest above the surrounding mountains, and assuming different forms in every different direction In the hands of an English garrison it might be pronounced strong, but it appeared to me not remarkably so, in a common point of view, as there are roads up on both sides, one of which is fit for wheeled carriages. It was well found in all sorts of military stores, and had ordnance, from six to twenty-four pounders, in abundance. There are three reservoirs of water on the summit, one of which has never been fathomed, two bungalows, guard-rooms, barracks, and magazines, and the climate is really delightful.

"Colonel Strange' shouse, below, was a capital one. built by Colonel Doveton, a former Commandant, and sold to Government, for four thousand pagodas. There were several other bungalows also below, in which the gentlemen of the garrison resided. The Colonel had a capital garden, about a mile and a half outside, in which were apples, peaches. oranges, and every fruit common to the country."

An interesting account of life at Rāya-kōta is given by Major H. Bevan who, as already stated, spent a year there as Commandant in the second decade of last century[3]:—

"I had shooting of every description in its vicinity, as there was hardly a spot from fifteen to twenty-five miles round that I did not explore. In the hot weather, when most of the tanks and streams are dried up in the jungle, I used to shoot hog and deer, at those springs which retained some moisture, by lying in wait behind a small screen during moonlight nights, for the animals as they came to drink.

"One circumstance connected with this sporting will probably be novel to English readers, and will certainly be useful as a hint to those who practice fowling by night in India. I tried the experiment of fastening a fire-fly on the sight of my gun, and found it of the greatest value in directing my eye along the barrel and enabling me to cover my object correctly.

"Should the piece of water be extensive, I had previously some lines with feathers stitched to them, as used for shooting antelope, and placed round such parts of the tank as I could not command with my gun. At evening in this manner I have shot pea and jungle fowl, and at times a hare. which requires water when no dew falls. Mr. H. and myself have frequently bagged forty and fifty brace of snipe, and occasionally hare, florikin, duck, or partridge, during a day's shooting in the Borrahmal. The great variety of the duck tribe during the season in India is truly wonderful. I have enumerated fifteen different species of them, some of which possessed the most beautiful plumage. The numbers of quail afforded good sport. as they are to be met with close to Ryacottah in abundance There are three varieties of this bird, the large grey quail. like those of Europe, the bush or red-legged and the smallest, commonly called the button-quail.

[1] Davis-ki-Paltan is still the sepoy's name for the 75th Carnatic Infantry and Baillie-ki-Paltan for the 64th Pioneers. (Vide p. 176).

[2] *Military Reminiscence*, Vol. I, p 306.

[3] *Thirty Years in India*. Vol. I, p. 64.

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"Having heard of some elephants that made their appearance in the neighbourhood of Ryacottah, and had committed great havoc among the gardens and frightened the natives, I went in pursuit, and overtook one after a chase of twelve miles, but he made off on the first shot, at such a rate as to baffle all hopes of coming up with him again. Night closed in before we could return, and we were obliged to sleep in a small village near Krishnagiri from which we obtained some pillau, rice, etc., from my friend Golaum Ally. The foxes we met at Ryacottah were strong, affording excellent sport. Fourteen brushes were the fruit of the first week's hunting, and fifteen of the second."

TATTAKKAL-DURGAM.

Tattakkal-Durgam (height 2,029′), is an interesting hill-fort about 2 miles south-east by east of Vēlampatti, on the Kāveri-patnam-Kākankarai Road. It is ascended on the north-east side from Guttahalli, a hamlet of Kāttagaram. At the foot, close to the road, is the site of the old Pēta, partly covered with a large grove of tamarind trees, and choked with prickly-pear.

The Fort is in better preservation than any other in the Bāramahāl (except perhaps Krishnagiri), and the masonry work is of high quality. The first gate is on the brow of a steep slope and is flanked by semi-circular bastions. There is a legend that the foundations of one of these bastions showed signs of giving way, and to secure it a maiden was sacrificed; a brick structure at the toe of the western bastion is still pointed out as her grave, and *pūja* is done there. The second gate is arched. The summit is protected on almost all sides by precipices, and is encircled by ramparts of heavy stone, well pointed, and securely set in the living rock. The Fort is well supplied with water by numerous *jonais*, and it contains many substantial buildings, one of which, traditionally called the Kachōri, was apparently at one time a two-storied building. There is another strong gate on the south side, below which is a gigantic bas-relief of Hanumān, similar to that at Mahārāja-gadai. This southern gate commands the approach from the village of Tattakkal, a Vēdar settlement, lying nearly 2 miles south-west of the Durgam.

VĪRABHADRA DURGAM.

Vīrabhadra Durgam[1] (also called Itti-Kal-Durgam), lies towards the south of the cluster of hills which jut out from the Mysore plateau into the Bāramahāl, between the Pālakōdu Pass and the Pennaiyār. It was the head-quarters of a Taluk in the days of Tipu, and was retained as such under Captain Read, forming part of Captain Graham's Division. It was garrisoned by detachments of the 4th Battalion (Baillie-ki-Paltan, 64th Pioneers) from 1792 to 1798 (See Vol. I, p. 87). The Taluk was abolished in January 1802.

The hill can be ascended with ease from Bikkampalli, a village close to the Pālakōdu Rāya-kōta road. The path leads through

[1] A sketch of Vīrabhadra Durgam appears in Vol. III of Daniell's *Oriental Scenery*. It is also mentioned as an important strategic stronghold in *Supplementary Despatches of the Duke of Wellington*, edited by his son, 1858, Vol. I, pp. 55 67.

thick prickly-pear jungle for a mile or so, between two hills north of the village, to a gate which apparently guarded access to the Pēta. Beyond this gate the valley opens out, and there are some patches of cultivation and a Fakir's tomb. A mile beyond, the path, which is roughly paved, ascends to a level *maidān*, still called the Sandai Pēttai or Market Town, situated north-west of the Durgam. A little further is the old village site, marked by a tamarind tope, and now under cultivation. Hard by is the temple of Chendrāya-swāmi (Vishnu), which still enjoys a *tasdik* allowance of Rs. 145 and an annual festival.

From the temple the path turns towards the hill, and leads through seven lines of fortification to the main stronghold. The summit of the hill (3,088′ above sea level) is uneven, and traces of fortification run all round it, following the irregularities of the ground. The citadel, which crowns the western-most peak, is protected by two more ramparts and a steep smooth glacis of rock. Within it are a bungalow and a powder magazine. Close to it is the Rāma-Lakshmi Jonai, a narrow cleft of unusual length and depth. Legend, with its usual disregard for chronology, makes Jagadēva Rāya a tributary of Tipu, and relates how, on Tipu's defeat by the British, Jagadēva Rāya threw himself and his jewels into the *jonai* and drowned himself.

DHARMAPURI TALUK.

DHARMAPURI TALUK.

The Taluk of Dharmapuri lies in the south-west corner of the Bāramahāl, and covers an area of 941 square miles, being the second largest Taluk in the District. It is bounded on the north by the Taluks of Hosūr and Krishnagiri, on the east by that of Ūttankarai. It is separated on the south from Ōmalūr Taluk by the Toppūr River, and from the Bhavāni Taluk of Coimbatore by the Kāvēri. The Kāvēri also forms the western boundary, where it abuts on Kollēgāl. The greatest length, both from north to south, and from east to west, is 38 miles.

The Taluk is encircled by hills, except on the north-east, where it opens into the great plain of the Bāramahāl. The Trunk Road, which threads the Passes of Toppūr and Pālakōdu, follows the watershed between the basins of the Kāvēri and the Pennaiyār. The Toppūr hills stretch far away to the west, towards Pennāgaram, where the line is broken by the ravine which dips to meet the Kavēri at Hogēna-kal. North of Pennāgaram rise the tangled mountains, dominated by the Guttirāyan, which separate the Kāvēri from the Sanat-kumāra-nadi. These hills, which form part of the ghats upholding the Mysore Plateau, fall away towards the Kāvēri into broken ranges and isolated peaks. Farther again to the north, beyond Pālakōdu, the chain of hills, of

CHAP. XV. DHARMAPURI TALUK.

which Rāya-kōta Durgam is the king, towers up, and more to the east the lesser ranges, which cluster round Krishnagiri, melt into the plains east of Mallappādi. To the south-east, and trending north, is the chain of the Vattala-malai, culminating in the ragged peak of Mūkkanūr

The richest portion of the Taluk is in the immediate vicinity of Dharmapuri, where the drainage from the northern slopes of the Vattala-malai assures a supply of irrigation water that rarely fails. The streams that flow from the high ground near Pāla-kōdu towards the Pennaiyār feed chains of small tanks of no mean fertility, while the reaches of the Sanat-kumāra-nadi, above and below Mārānda-halli, water some of the richest gardens in the District.

The western or Pennāgaram Division is wider and more desolate. The best portion is that traversed by the roads from Pennāgaram to Dharmapuri and Pālakōdu, and the country included in the angle formed by those roads. The west of the Taluk is hemmed in by a broad unbroken belt of Reserved Forest, stretching from Pikkili to the angle made by the Kāvēri at its junction with the Bhavāni, and Forest Reserves continue with but few intervals from this elbow eastward to the Toppūr Pass.

History.

The early history of the Taluk is mainly concerned with the fortunes of Tagadūr (the ancient name of Dharmapuri), and the Adigaimāns who made it their capital, and gave their name to Adamān-kōttai.

As was the case in Hosūr Taluk,[1] so also in Dharmapuri, the western portion of the Taluk which adjoins the Kāvēri has lapsed from its former prosperity, and is now throttled with jungle. A considerable area of the hill country north of the Pālakōdu-Pennāgaram road, including the Pikkili Hills and the Morappūr valley,[2] was formerly within the limits of Hosūr Taluk, and at the time of cession formed part of the old Ālambādi Taluk.[3] The tract was at one time well populated, and the maps prepared at the Forest Survey show innumerable deserted village sites. No less than 28 *paimaish* villages are entirely covered with Forest Reserves[4] Such scattered patches of cultivation as survived were grouped in the revenue *tarafs* of Pavalandūr, Vattuvanahalli and Pikkili. These *tarafs* were settled in 1906, and the *paimaish* assessment was substantially reduced. The Settlement Report[5] gives a fair idea of the pitiful conditions under which agriculture struggles for existence in these villages.

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[1] See p. 109. [2] See p. 107. [3] See p. 107, note 1.

[4] B.P. No. 331, dated 23rd December 1901, p. 12.

[5] B.P. (Rev. Sett.), No. 130, dated 27th April 1906

The English Inam Register tells a similar story. Under Mysore rule large areas of cultivable land, now smothered in Reserved Forests, were granted as Inams to Brahmans. For instance, in the Biyanūr Reserve there was an Agrahāram village,[1] with nine hamlets, which in the survey of Fasli 1219 (1809–10), was found to cover 3,400 acres, inclusive of several Minor Personal Inams. The Agrahāram was granted by Dodda Krishna Rāja of Mysore (1714–31 A.D.) to one of his ministers who divided the village into 12 *vridhis* or shares. In 1865, at the Inam Settlement, the village is described as "in the midst of jungle and inaccessible rocks; the soil is poor, the village thinly populated, the place is infested with elephants and tigers. Hence the low state of cultivation and the low *beriz*." The Inamdar's interest was finally bought in by Government for a nominal sum, and the village lapsed into Reserved Forest.

Many other rent free hereditary *shrōtriyams*, granted as charity to Brahmans for subsistence, suffered a similar fate.[2] Sorry enough gifts would these patches of jungle be in their present condition; yet Dodda Krishna Rāja, and other royal patrons who preceded him, were not in the habit of insulting the Brahman hierarchy with empty charities, and it is clear that landed property in these Kāvēri-side Forests was at one time worth the having.

The southern belt of jungle which lies between the Dharmapuri-Pennāgaram road and the Toppūr River presents similar features, though the tract, except where it adjoins the Kāvēri, is less mountainous, and the surviving villages are more compact. The heart of this tract was at one time penetrated by a well made road,[3] which ran due south of Pennāgaram, via Morasana-halli, towards Donnakutta-halli and thence to the villages that cluster round Sōlappādi. Up to Morasara-halli this road, the making of which is ascribed to Tipu, is still marked at intervals by the remains of superb avenues, and of the rough stone causeway which served as its foundation. Beyond Morasara-halli, however, the terrain undulates, and the rains of a century have in many places entirely obliterated the trace. For some distance the road followed the line between the Masakkal and Kalappambādi Reserves, and occasional clearings and terracings show that the tract was once inhabited. Donnakutta-halli itself is a settlement of Vakkiligas, an interesting remnant of a Kanarese population

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[1] Bevanūr (or Biaunūr) Agrahāram, pp. 792–804 and 1558 of the Hosūr English Inam Register.

[2] See the Hosūr English Inam Register pp. 534, 775–6, 798–9, and 805–6.

[3] Possibly it was by this route that Tipu's cavalry escaped from Medows in November, 1790 (vide Vol. I, p. 85).

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which, if place-names have any significance, appears at on to have permeated the whole of Dharmapuri Taluk and ... Ūttankarai as well.

The depopulation of the mountainous tract abutting on ... Kāvēri is almost complete. A chain of villages included in ... *tarafs* of Ajjana-halli, and Sunchala-nattam follows the Mad... pallam to the Kāvēri banks at Nāgamarai. Another chain of villages marks the course of the Pāmbār from Indūr to Perumbālai. The Pennāgaram-Morasana-halli route has recently been linked with the Pāmbār valley by a road passing through Kalappambādi, a road destined, it is hoped, to re-open the tract to through traffic.[1]

Land Revenue.

The Land Revenue is distributed as follows :—

	Area.	Demand, Fasli 1320 (1910–1911).
	SQ. MLS.	RS.
Ryotwari (including Minor Inams and Forest)	740·47	2,27,152
Mitta	182·51	23,711
Shrotriyam and Inam	20·19	2,658
Total ...	943·17	2,53,521

Ryotwari occupation, Fasli 1320 (1910–1911)—

	Extent.	Assessment.
	ACRES.	RS.
Wet	11,738	57,602
Dry	1,65,171	1,58,953

Mittas.

As in Krishnagiri, the Mittas are numerous but small. In 1883 they numbered 13; by 1912 they had split into 25.

Mitta.	Peshkash.	Mitta.	Peshkash.
	RS.		RS.
Achāra-halli	460	Nekkundi	2,851
Belagū-puram	886	Nūla halli	2,498
Bevu-halli	1,605	Palli-patti	306
Elumichana-halli ...	1,640	Pane-kulam	586
Errasige-halli	892	Panga-nattam	1,519
Giddana-halli	171	Pāpi-Nāyakkan-patti ...	1,833
Golla-halli	255	Pāppāra-patti	690
Hanumantapura-puram .	563	Reddi-halli	2,480
Kaunanur	239	Sugana-halli	915
Kandena-halli . ..	573	Tirumala-vādi	703
Kukatamarada-halli ...	120	Vēlam-patti	180
Māde-halli	222	Vēppala-halli	192
Mārānda-halli	1,747		

[1] In some of the villages of Sunchala-nattam and Nāgamarai there was a marked falling off in occupied area between the year of Settlement (F. 1281 = 1871-2) and the year preceding Resettlement (F. 1385 = 1905-6).

Irrigation.

The principal tanks in the Taluk are grouped round Dharmapuri Town. The drainage from the Vattalai-malai flows into the tanks of Adaman-kōttai* (*āyakat* 262 acres), Mādē-mangalam* (336 acres) and Annasāgaram* (358 acres), that from the Pikkili Ridge into the tanks of Kolagattūr* (498 acres) and Sogattūr* (315 acres), the overflow from the latter feeding the Rāmakka* Tank (223 acres), situated in Maddigona-pālaiyam village, immediately to the north of Dharmapuri. If history is buried in place-names, Dharmapuri must have owed its fertile environment to the Chōla Kings, for the tanks at Adaman-kōttai, Kolagattūr and Mādē-mangalam are all called Sōla-Rāyan-Ēri. The lands under these six tanks are among the most valuable in the Bāramahāl. It is said that the best land under Annasāgaram Tank has a sale value of Rs. 1,090 per acre or more, under Kolagattūr of Rs. 500 to 600, and under the others, Rs. 400. The surplus water of the six tanks flows viâ Krishnāpuram Tank (128 acres) and Kambayanallūr to the Pennaiyār. Another fertile corner of the Taluk is on the banks of the Sanat-kumāra-nadi, near Māranda-halli and Mallāpuram. From Māranda-halli anaikat* a channel takes off, which, after a course of 3 miles, discharges into the Sangam-basavan Talāv* (*āyakat* 352 acres), the surplus drainage of which flows in turn into the Jer-Talav,* (390 acres), in the immediate vicinity of Pālakōdu; the lands under the last named fetch between Rs. 700 and Rs. 1,000 per acre. The only tank of any size in the Pennāgaram Division is that of Eruppalli (105 acres).

Forests.

The area under Reserved Forest is 187,552 acres, a larger extent than in any taluk except Hosur. The Reserves are as follows:—

Number and Name		Area.	Date
106	Toppūr	9,801	15- 6-92
181	Pargam A and B.	16,627	15-11-00
104	Perumbālai	21,054	15- 6-91
103	Battanavādi	27,678	15-12-92
102	Beyanūr-malai	13,812	15- 1-91
105	Kalappambādi	10,048	15- 1-94
97	Masakkal	9,827	31-12-91
33	Oldappatti	18,363	1- 1-88
34	Pennāgaram	12,744	1-10-87
35	Guttirāyan	14,682	1-12-87
36	Morappūr	19,311	1-12-98
95	Kēsarguli	8,132	1-10-92
96	Pikkili-malai	5,469	1- 9-92

* Imperial.

CHAP. XV. DHARMAPURI TALUK.

The Reserves named in the first column lie south of the Pennāgaram-Hogēnakal road, along the line of the Toppūr River and the Kāvēri, those in the second column form part of the Mēlagiri group of Forests.

Communications.

The Morappūr-Hosur Feeder line runs through the taluk the stations within its limits being Semmana-halli, Dharmapuri, Irulappatti, Pālakōdu-Dalavāy-halli and Mārāndahalli. The most important road is the Trunk Road through Rāya-kōta, Pālakōdu, Adaman-kōttai and Toppūr. The road from Dharmapuri to Morappūr bore a heavy traffic before the railway was made, and has not yet lost its importance. There is considerable traffic along the roads which lead to Pennāgaram and Krishnagiri. The Trunk Road from Dharmapuri viâ Irumattūr is rather less important. During the Great Famine a road was constructed from Indūr down the Pālār valley viâ Rāskōlpatti to Perumbālai. The upkeep of this road was abandoned almost as soon as it was made, but its place is now taken by a new road recently opened from Pennāgaram to Perumbālai, which will eventually be connected with Mēchēri in Omalūr Taluk viâ Mallikundam. This road, when completed, should effect an economic revolution in the villages near which it passes, and should stimulate the fading prosperity of Pennāgaram itself, by linking it up directly with the busy Taluk of Ōmalūr.

Remains of a road also exist from Laligam through a gap in the Vattala-malai to Bommidi Station, but it is not practicable for wheeled traffic.

There are two toll-gates near Dharmapuri, one at Sīrampatti on the Tiruppattūr Road, and the other at Sōla-kōttai on the Morappūr Road; tolls levied at one of these gates hold good for the other during the same day. Another toll-gate south of Kārimangalam taps the traffic between Dharmapuri and Krishnagiri, and a gate subsidiary to this taps the traffic to Morappūr.

There are ferries across the Kāvēri at Maligai (Hogēna-kal), and Kongāra-patti (opposite Ālambādi and Gōpinattam, in Kollegāl Taluk, respectively), Lakkana-halli, Nāgamarai, Bomma-samudram, Lakkamena-halli, Sōlappādi and Kōttai-Sōlappādi.

Industries.

The chief industry of the Taluk is the manufacture of gingelly-oil. Weaving is carried on by Kaikōlars in and around Dharmapuri, Pāppāra-patti, Indūr and other villages. The men's cloths made at Dharmapuri, and the women's cloths made at Matam are considered of superior quality. The manufacture of *kamblis* is general, the best coming from Nallampalli. Gingelly-oil is an item of great importance, as gingelly is among the chief products

of the Taluk. Dharmapuri is the main seat of this industry, and there is a large export trade. Mats are made on a large scale; white and green bamboo mats at Dharmapuri. Pennagaram, Nallampalli and Pālakōdu; grass mats mostly in the west of the Taluk, and date-leaf mats at Māranda-halli. Cart building is carried on to a small extent in Dharmapuri. CHAP. XV. DHARMAPURI TALUK.

Trade. The Taluk is well off for markets. Shandies are held on Sundays at Dharmapuri (taken over by the Taluk Board 1892) and Māranda-halli; on Mondays at Indūr, Pālakōdu, Toppūr and Hanumantapuram; on Tuesdays at Kāri-mangalam (Taluk Board 1892), Nallampalli (Taluk Board 1892) and Pennāgaram; on Wednesdays at Eruppalli; on Thursdays at Pāppāra-patti (Taluk Board 1891) and Krishnāpuram; on Fridays at Vēlampatti and Perumbālai; and on Saturdays at Sōlappādi. The 4 Taluk Board shandies realise about Rs. 1,500 annually. The most important shandy in the Taluk is that held at Pāppāra-patti, at which some 6,000 people assemble. A favourite round for petty traders is Indūr, Pennāgaram, Eruppalli and Pāppāra-patti. Agricultural produce is the chief item of trade.

The grain and cloth trade is in the hands of Kōmatis, Vāniyas and Muhammadans. Janappars are the chief cattle dealers. They also deal in grain. The oil-pressers of Dharmapuri have grown very wealthy through the oil trade, which they have supplemented with money-lending. Gingelly-oil and the excellent paddy grown round Dharmapuri are the chief exports. Rice is taken to Kelamangalam shandy, and from that place there is a large importation of ragi. Pennāgaram derives its ragi from Anchetti. Betel is an important product in Pennāgaram Division, and coco-nuts at Māranda-halli. The chief imports are plantains and chillies, which are brought in large quantities from Salem.

ADAMAN-KŌTTAI. **Adaman-kōttai,** situated at the junction of the Trunk Roads from Bangalore and Madras, at the 183rd mile from Madras and 4½ miles from Dharmapuri, must have been a place of importance in by-gone days, for it commands the Toppūr Pass, and the lines of communication between the Bāramahāl and Deccan viâ the Pālakōdu-Rāya-kōta Pass, and between the East and West Coasts. The intervening tract between Adaman-kōttai and Toppūr is poor country, dry and jungle-clad, whereas Adaman-kōttai is washed on the south-east by one of the largest tanks in the Bāramahāl. Though the tank is not an unfailing source, yet its lands are highly valued, and the town must have experienced little difficulty in keeping up its food supply.

Close to the Travellers' Bungalow are the tombs of (1) Captain J. W. Rumsey of the 44th Regiment of Native Infantry,

CHAP. XV. ADAMAN-KOTTAI.

who died on March 21, 1846; (2) Therezia Younker, wife of Mr. John Younker (a missionary in the service of the S.P.C.K.), who died on 8th February of the same year.

The outline of the old Fort wall and ditch still exist. The Fort was roughly oval in shape, its longer axis lying east and west. The village has much shrunk from its former dimensions, and occupies only a small fraction of the Fort space. There is no clear trace of any Pōta. The position of the temples within the ramparts indicates the former extent of the town. These temples are not remarkable for size, but are interesting from their number, their carvings, and the inscriptions they bear.

The principal Siva temple is dedicated to Somēsvara, that of Vishnu to Chendrāya. In the *āyakat* of the Tank is a temple to Solēsvara (cf. the Solēsvara temples and Sōla-Rāyan tanks at Kadagattūr and Mādē-mangalam). The temples of Bhairavan and Ankāl-amman are worthy of note on account of their inscriptions. An annual festival and cattle fair is held in honour of Kāli-amman.

History.

The name Adaman-kōttai is undoubtedly connected with the Adigaimān or Adaiyamān, the title adopted by the chiefs who reigned at Tagadūr (Dharmapuri).[1]

On the Sōmēsvara Temple there are two inscriptions of Kulōttunga Chōla, dated in his 10th and 25th years. If these refer to the third monarch of that name, their dates would be about A.D. 1196 and 1203 respectively.

The most interesting records in Adaman-kōttai, however, are those of the Hoysala period. Narasimha II is represented by a Tamil inscription of 1234–5 A.D.,[2] his son Sōmēsvara by two Tamil inscriptions of 1247 and 1249 respectively.[3] Intermediate between the records of those two monarchs, comes an inscription,[4] dated 1241 A.D., of Rājarāja III, the Chōla Monarch who was saved from annihilation by Narasimha II and his son. Rāmanātha is represented by an inscription of 1260.[5]

The inscription of Narasimha II records the dedication of a temple to the god Paramēsvaram-Udaiyār at Mahēndra-mangalam by one Paramaya-Sāhani, a minister of Mādhava-Dandanāyaka, an officer who held the office of *Mahāpradhāni paramavisvāsi* under Narasimha. Mr. Krishna Sastri[6] conjectures that Mahēndra-mangalam is the original name of Adaman-kōttai, derived probably from the Nolamba king Mahēndra, and that the temple of

[1] Vide G.E. 1906, p. 75.
[2] G.E. No. 201 of 1910.
[3] Nos. 204 and 205 of 1910.
[4] G.E. No. 208 of 1910.
[5] G.E. No. 202 of 1910.
[6] G.E. Report for 1910-11, p. 81.

Paramēsvara-Udaiyār should be identified with the Bhairava temple still standing to the east of Adaman-kōttai, on the base of which the inscription is cut. CHAP. XV ADAMAN-KŌTTAI.

Sōmēsvara's epigraphs mention his prime minister Sōmaya-Dandanāyaka, who is known to have been associated with that king from the very beginning of his reign up to at least his 22nd year.

Rāmanātha's inscription records a gift of land to the temple of Mayindīsuram-Udaiyār, which is also mentioned in one of Sōmēsvara's epigraphs, and it is possible that the temple referred to derives its name also from Mahēndra, and should be identified with the Sōmēsvara temple which stands near the Bhairava temple.

One other inscription deserves mention[1]. It is dated 1530 A.D., in the reign of Achyuta Rāya, and records how one Kāmiyappa-Nāyaka revived, near the Bhairava temple, a market which had become extinct, and for the benefit of the temple he fixed a small fee, collected probably from the market-goers. Adaman-kōttai is well situated as a trade centre

Not far from Adaman-kōttai is Kōvilūr, the oldest Catholic settlement in the District. It was a flourishing Mission in the days of Father John de Britto, who visited it in 1675. Though Tipu gave orders that the settlement should be destroyed, it survived. A new Church was built in 1832 by Sahadēva Nādār; it was enlarged by Monseigneur Bonnand and Fathers Fricaud and Gouyon (1848–52). It was then completely demolished and rebuilt, under Monseigneur Godelle, by Father Thirion, about 1870. This building, however, collapsed, and a new Church was begun in 1907 and is still in course of construction. There are three out-stations, and the congregation is estimated at over 3,000 souls. The Easter Festival attracts a large concourse of pilgrims, for whose accommodation numerous *chāvadis* have been erected.

Dharmapuri lies at the 178th mile of the Madras-Calicut Trunk Road, on the Morappūr-Hosūr Light Railway. It owes its importance, partly to its central position on the trade routes from north to south and from east to west, and partly to the large irrigation tanks which surround it (Sogattūr, Kolagattūr, Annasāgaram and Rāmakka). Dharmapuri enjoys direct road communication with Salem (viâ the Toppūr Pass, 42 miles), with Hosūr (viâ the Pālakōdu Pass, 52 miles), with Krishnagiri (26 miles), Harur (25 miles), Tiruppattūr (40 miles), Pennāgaram (19 miles), and Pāppāra-patti (10 miles). DHARMAPURI.

The main portion of the town comprises the former revenue villages of Virūpākshipuram and Vellai-Kavundan-pālaiyam.

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1 G.E. No. 200 of 1910; cut on the Ankāl-amman temple.

CHAP XV. DHARMAPURI. Komarasana-halli lies to the west on the Pennāgaram Road, Annasāgaram to the south on the Adaman-kōttai Road. To the north is the suburb of Maddigōnam-pālaiyam, under the right flank of the Rāmakka Tank, and north of this tank is Old Dharmapuri. All these villages, except the last, are included in Union limits. The Main Bazaar Street runs due north and south and forms part of the Krishnagiri-Adaman-kōttai Road. Most of the public buildings are situated on it. The Pennāgaram Road branches off from this main street at a right angle, in the centre of the town.

The old Taluk Kachēri is in the heart of the town. Part of the original building is still standing. The fore-court is used as a D.P.W. office. On the left of the entrance was the old Sub-Jail and on the right the old Treasury. At the back of this Kachēri is the newly built Government Girls' School. The Travellers' Bungalow (an old and uncomfortable building), lies on the main street, further to the north, and beyond it lie the Post Office and Hospital. The Post Office occupies the site of Thomas Munro's bungalow, which was used by successive Divisional Officers as their office and residence, and afterwards as a District Munsif's Court-house. On the transfer of the District Munsif from Dharmapuri, the building went to ruins, and was ultimately demolished. The Travellers' Bungalow was built by Mr. Hargrave, after Munro's departure, and it was at one time connected with Munro's bungalow by a roofed passage.

No less than twelve of the Dharmapuri temples enjoy *tasdik* allowances. None of them are of particular interest, except those in the Fort which are described below (p. 199). The favourite camping ground is to the west of the town, beside a tank built by Narasa Ayyar, the Sarishtadar who made famous the administration of Mr. Hargrave (1803–20) by the most gigantic system of fraud ever perpetrated under British rule. In his old days he made "*dharmam*" by constructing his tank, and no doubt white-washed his character to his own satisfaction. Some fine trees, in their age giving more shade by their branches than leaves, line its banks.

Under Col. Read's administration Dharmapuri became the Head-Quarters of Munro. In 1808 Mr. Hargrave made it the Head-Quarters of the District. Owing to the peculations of Narasa Ayyar, Mr. Cockburn in 1820 retransferred the District Kasba to Salem. Dharmapuri enjoyed the dignity again for a couple of years (1830–2) under Mr. Orr. In 1911 it became the Head-Quarters of a Deputy Collector.

The weekly market is held on Sundays, near the junction of the roads from Krishnagiri and Tiruppattūr. There is a considerable trade in grain, gingelly-oil, and skins. The chief local industries are weaving and oil-pressing, but the Vāniyars have also shown themselves adepts in grain-trade and money-lending, and Dharmapuri has long been famous for the Bank, which is associated with the name of the late Mr. Ambalathādi Chettiyār, and which is said to have had a capital of between 5 and 7 lakhs with branches at Salem and Trichinopoly. The population of Dharmapuri has an unenviable reputation for factiousness. The Vāniyars are addicted to litigation among themselves, there is a standing feud between the Pallis and the Kaikōlars of Komarasana-halli, and the celebration of the larger religious festival is often a matter of anxiety to those who are responsible for preserving the public peace.

The Fort. Dharmapuri Fort lies to the north of the Town and north of the market, between the Morappūr and Kāvēri-patnam roads, beyond the hamlet known as Dykes-Pōta. The rampart was levelled during the Great Famine, and its site is difficult to trace. It could never have been a place of any military strength, though it is protected on the north by the paddy-land watered by the Rāmakka Tank. The site is all but deserted, only a few huts remaining. On the fort glacis, and south of the Siva Temple, is the grave of "James Ives, Esq., late a Lieutenant-Colonel in the Honourable Company's Madras Establishment," who distinguished himself at the head of his corps in the memorable action at Mahidpore.

The Siva Temple is sacred to Mallikārjuna. In style it is "so closely alike to Pallava structures of the 8th and 9th centuries A.D., that any casual observer with an eye to ancient architecture would not hesitate to pronounce it to be of the Later Pallava style.[1]" The Amman temple is large, and, like the Mallikārjuna temple, of quite unusual style. The plinth is rather high and approached by steps. All round the base are spirited carvings from the Rāmāyana. The ground-plan, rectangular in scheme, is so arranged as to present 48 corners, and the consequent contrasts of light and shade are rather effective.

The Vishnu Temple, which is dedicated to Para Vāsudēva, is smaller than that of Siva, behind which it stands. It enjoys a *tasdik* of Rs. 583. The temple is in rather a dilapidated condition. A local story tells how once a Christian Munsif entered the temple, cleaning his teeth, and touched the idol, whereon the

[1] G.E. Report of 1911, p. 4.

CHAP. XV. DHARMAPURI.

idol wept; the Munsif was fined. Not far from these temples is a shrine to Selli-amman with a swing, and at the road side are two Jain-like figures, carved in high relief on a stone slab, and said to be Rāmakka and Lakshmakka.

Old Dharmapuri.

The squalid hamlet of Halē-Dharmapuri, or Old Dharmapuri, on the left flank of the Rāmakka Tank bund, contains nothing worthy of note, except perhaps the temple of Narasimha, a building in typical Dravidian style, which so far has yielded no inscription.

Annasāgaram.

The suburb of Annasāgaram lies about a mile south of Dharmapuri, a little east of the Trunk Road. It is important for its extensive weaving industry. The Kaikōlars number over 100 houses, and possess about 950 looms.

The chief temple in the village, sacred to Subrahmanya, has an ambitious looking *gōpuram* constructed about 40 years ago in brick and plaster, in the worst nineteenth century style. Close to the village site is a large stone, 7′ high, with the figure of a tail-less Hanumān, Mukhyaprāna Dēvaru, a type of Ānjanēya peculiar to Kanarese Mādhvas. The Dharmarāja Temple also deserves notice.

Of Dharmapuri Mr. Le Fanu somewhat unkindly writes:—

The Munro Legend.

"It is a dreary place, lacking colour, dusty, dry and mean-looking. The inhabitants seem to be wanting in life and spirits. Their sole dissipation is a visit to the Munsif's Court, and they seem as if they had a weight on their minds, which has a depressing effect on strangers. The whitewash and pale mud of the houses have no rich reds, as at Āttūr, to relieve their monotony, and the refreshing green of crops and trees, which usually lends a charm to village scenery in this District, is here almost wholly wanting. It must, however, be admitted that in the cultivation season the scene is brighter. It is hard to conceive what charm Munro found here. The tope pointed out as his must have been seen through the rose-tinted glasses of the imagination to merit the following encomium which he passed on it. 'I began a few years ago to make a garden near Dharmapuri, sheltered on one side by a lofty range of mountains, and on the other by an aged grove of mangoes. I made a tank in it, about a hundred feet square, lined with stone steps; and the spring is so plentiful that, besides watering abundantly every herb and tree, there is always a depth of ten or twelve feet of clear water for bathing. I have numbers of young orange, mango and other fruit trees in a very thriving state. I had a great crop of grapes this year, and my pine-beds are now full of fruit.[1] When I happened to be at

[1] Munro was not the only officer who took a delight in gardening at Dharmapuri. In 1842 William Cotton Oswell, Livingstone's companion in Africa and described by Sir Samuel Baker as the greatest hunter known to modern times, was Head Assistant Collector of Salem, and writing to his mother from the Shevaroys says "I wish you could have seen my garden at Dharmapuri last year. You remember my dislike to doing Adam formerly. Well, having nothing else to do at my lively quarters, I was obliged to try my hand at it. I have really a good garden, figs, guavas, grapes, etc., in abundance, but my *forte* lay in the lettuces and other vegetables, of which I intended to plant only a small supply for my own use, and was astonished when they came up to find that they were about enough for a moderate army." (Note by Mr. J. J. Cotton in the *Madras Mail.*)

Dharmapuri I always spent at least an hour every day at this spot; and to quit it now goes as much to my heart as forsaking my old friend.[1]'

The identification of the tank and garden described in such glowing terms by Munro has been the subject of interesting controversy,[2] but no tank answering to this description has been discovered. Miran Sahib's well, opposite the Hospital, can hardly be described as "sheltered by a lofty range of mountains," and the "Munro Kulam," near the 190th milestone in the Toppūr Pass (p. 215), is hardly sufficiently near Dharmapuri (12 miles) to allow Munro to spend "at least an hour" there every day. The connection of Munro with Dharmapuri is commemorated by a pillar and tablet set up at the cross roads, at the entrance to Dharmapuri from Morappūr and Krishnagiri.[3]

History.

Dharmapuri, under its ancient name Tagadūr,[4] is known in Tamil literature as the seat of the Adiyamān Nedumān Anji and his son, Pohuttelini, chief patrons of the famous poetess Avvaiyār, whose date is placed by some writers in the second century A.D. Nedumān Anji was overthrown by the Chēra (Kerala) king Perum-Sōral-Irumpōrai, who besieged and stormed Tagadūr.[5]

Elini, the son of Nedumān Anji, on the approach of the Chēra army, led out his forces and offered battle. In the first day's fighting, Elini's troops were driven within the fort, on the second day the therny jungle which surrounded the fort was cleared. In due course the moat was filled, the gates were burst open by elephants, and, in the *mêlée* that ensued, Elini and his lieutenants performed prodigies of valour, but were overpowered by numbers, and fell fighting to the last.[6]

The earliest lithic records of Dharmapuri are dated in the ninth and tenth centuries A.D., and refer to the sudden rise to power of the Nolamba-Pallavas under Mahēndrādhirāja, whose father, Nolambādhiraja, had married Jayabbe, a daughter of the Western Ganga king Rājamalla (*c.* 840-870 A.D.). The marriage was political, and the Ganga-Nolamba alliance enabled Mahēndra to drive the Banas from the Bāramahāl. In the Māri-amman Temple in the Fort is a Kanarese inscription of

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[1] Letter dated June 30, 1793, written by Munro to his sister on his transfer to Malabar.

[2] Vide Articles and letters printed in the *Madras Mail* of December 15, 1905 (signed by "a Correspondent"), December 20 ("General Fisher"), December 21 ("a Subscriber"). December 22 (W.W.S.). The whole evidence is summarised in a letter of Mr. J. J. Cotton, I.C.S., printed in pp. 106-18 of the *Salem District Gazette* of February 15, 1906.

[3] G.O. No. 914, Public, dated 30th November 1905.

[4] The name Dharmapuri is traditionally traced to a king named Dharmarāja, but no record has as yet been traced of such a monarch.

[5] See Vol. I, p. 46, and the authorities therein referred to.

[6] V. Kanakasabai, *Tamils Eighteen Hundred Years Ago*, p. 100; cf. also G.E. Report of 1906, paragraph 34, with reference to the Pallava Grantha inscription in the monolithic cave at Nāmakkal (No. 7 of 1906).

Mahēndra, dated 878 A.D.[1] Another record of Mahēndra, dated A.D. 893, is cut on a pillar built into the *mantapam* of the Mallikārjuna Temple.[2] At the bottom of the same pillar is a record[3] of Ayyappa-dēva, a son of Mahēndra, who succeeded him, and in Virūpākshipuram is a record of Irula, son of Anniga, dated A.D. 931. Two[4] other incomplete inscriptions have been found of the same period, one in the Mallikārjuna Temple, and the other at Virūpākshipuram. Mahēndra's name is also commemorated in the Adaman-kōttai inscriptions[5] (*q. v.*), which refer to Mahēndra-mangalam, to be identified apparently with Adaman-kōttai itself.

The rule of the Nolambas at Tagadūr thus covers four generations: (1) Mahēndra, (2) his son Ayyappa-dēva, (3) his son Anniga, and (4) his son Irula. The last king of the Nolambas is Dilīparasa, a brother of Anniga. The Ganga alliance is testified to in the Virūpākshipuram inscriptions, which record the fact that the mothers of both Ayyapa and Anniga were Ganga princesses. The Nolambas ruled in Tagadūr till their last generation, in other words till the Ganga alliance failed and the Ganga-Bāna Mārasimha "Nolamba-Kulāntaka" annihilated their rule.

The inscription of Mahēndra in the Mallikārjuna *mantapam* records the building of a Jain *Basti* at Tagadūr by two brothers Nidhiyanna and Chandiyanna, sons of a merchant of Srimangala. The former received from Mahēndra the village of Mūlahalli, and in turn made it over to one Kanakasēna, pupil of Vinayasēna, for repairs, additions, worship, etc., in the *Basti*. Mūlahalli has been identified with Mūlakkādu, a village nine miles west of Dharmapuri, and Sombalattūru and Budugūru, the villages described as adjoining it, with Semmana-halli (the Railway Station), and Buduguna-halli (7 miles south of Dharmapuri), respectively.[6] Budugūru was assigned to Nidhiyanna's *Basti* by Ayyappa-dēva himself. On the other hand, the inscription of 878 A.D. in the Māri-amman Temple records that Mahēndra granted a tank called Marudanēri to a certain Saiva teacher, and that the merchants of Tagadūr, among them the builders of the Jain *Basti*, assigned tolls on certain commodities as *dēvadāna* to some temple. It is interesting to find that both the Saiva and Jaina faiths flourished side by side in ninth century Dharmapuri under the impartial patronage of the Nolamba kings. No relics of the Jain *Basti* have survived the ravages of time. Mr. Krishna Sastri

[1] G.E. No. 147 of 1901.
[2] G.E. No. 304 of 1901.
[3] G.E. No. 305 of 1901.
[4] G.E. No. 198 of 1910.
[5] G.E. Nos. 306 of 1910 and 199 of 1901, respectively.
[6] Vide Ep. Ind., Vol. x, pp. 54–70, where the inscription has been edited at some length by Mr. Krishna Sastri

attributes the unique architecture of the Mallikārjuna temple to the Nolamba, and compares with it the temple of Bhōga-Nandīsvara at Nandi in Kōlār District.

Probably of about the same date as these Nolamba records is the inscription in Kanarese verse, cut on a slab set up on the bund of the Rāmakka Tank, which describes Tagadūr as a "reflected image of the whole earth; for in it were:—this Saiva teacher Vidderāsis, the temples Kāli-Chōrēsvara, Pallavēsvara, the great Bhōgēsvara, the magnificent and spotless Nannēsvara, and Bhujangēsvara of Kānchi, which shone in its imperial fame; the enclosing walls (*prākāra*) and the pleasure grounds of kings who were as powerful as lions."

Under the Chōla administration the inscriptions prove that Tagadūr-Nād formed part of Ganga-Nād,[1] and was included in the province of Nigarili-Chōla-mandalam, and that Puramalai-Nad, formed part of Tagadūr-Nād.[2] Under the Chōlas the title of Adigaimān was revived in the person of a viceroy who ruled from the Bāramahāl to Mysore, and an Adigaimān was in command of the Chōla forces when the Chōlas were driven from Talakād by the general of Vishnu-vardhana. Evidence of Chōla rule, however, is not abundant[3]; on the south wall of the Kamākshi Temple is a Tamil inscription of the 10th year of Kulōttunga III (*c.* 1188), and on the east wall is another of the 12th year of the same monarch.[4] The former of these inscriptions names two temples, viz., Tiruvēlālīsvara and Irāyarayīsvara, the latter records repairs for the merit of Adiyamān. The Adiyamān here referred to must be either Rājarāja *alias* Vāgan, or his son Vidukādalagiya-Perumāl, who claimed to be of Chēra descent, and sought to revive the ancient traditions of Elini, and, taking advantage of the weakness of his suzerain, made Dharmapuri his capital, and ruled in virtual independence as far as Tirumalai and Chengam in North Arcot.[5]

Vidukādalagiya's independence was ephemeral, and the Hoysalas took his place. The Hoysala regime round Dharmapuri is proved by the inscriptions at Adaman-kōttai. At Mōdūr, a village six miles due north of Dharmapuri, there is a Tamil inscription[6] on a slab set up in a field called Chāmundi-amman-mandu, which refers to an officer "who possessed the strength and powers of the

[1] G.E. No. 18 of 1900. [2] G.E. No. 9 of 1900.
[3] There is a Sōlēsvara Temple in Kadagattūr.
[4] G.E. Nos. 307 and 308 of 1901.
[5] See Vol. I, p. 60, and Vol. II, p. 225, *sub voc.* Kamlayanallūr; see also Ep. Ind., VI. pp. 331 *seq.*
[6] G.E. No. 209 of 1910.

Hoysala King Vishnu-vardhana," and to the remission of the marriage-tax in Tagadūr-Nād. Another inscription at Mōdūr is dated in the third year of one Vīra-Chōla-dēva,[1] who may perhaps be identical with a monarch, who, according to Prof. Kielhorn, began to reign in A.D. 1331–2, and whose rule probably included parts of Salem, South Arcot and South Mysore. It records a grant in favour of a temple attached to Durgayyār-Agaram in Padi-Nād of Mēl-mandala, and Mr. Krishna Sastri connects this with the Durga shrine on Chāmundi Hill at Mysore.[2]

The rule of the First Vijayanagar Dynasty is attested by the occurrence at Kadagattūr of two inscriptions of Dēva-rāya II, dated 1430 and 1440 A.D., and one of Mallikārjuna[3] dated 1476 A.D. Lastly the rule of Jagadēva Rāya's family is recorded in two inscriptions, one at Kolagattūr, which registers a mutual arrangement by which the landholders under the local tanks contributed a fixed share of their produce for strengthening the tank bunds,[4] and the other a grant of the village of Virūpākshipuram to certain Brahmans. The former is dated in the year Dundubi (presumably 1622 A.D.) and the settlement is made for the merit of Kumāra-Jagadēva. The latter is dated 1619 A.D. the donor being Immadi Jagadēva Rāya, son of Ankusa-Rāya, and grandson of Rana Pedda Jagadēva Rāya, the reigning monarch being Sri-Ranga Rāya of Penukonda.[5]

Dharmapuri was never a place of military strength. It was seized by Bijāpur in the middle of the seventeenth century and taken from Bijāpur by Kantīrava Narasa Rāja in 1652.[6] It seems to have been lost again, for it appears in the list of acquisitions of Chikka Dēva Rāja as taken in 1688 from "the people of Aura."[7] In 1768 Dharmapuri was commanded by a brave officer, with troops unworthy to serve under him. After Tenkaraikōttai had surrendered to Colonel Wood, Dharmapuri was stormed by the British, and the necessary consequences of such an opera-

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[1] His full name is Rajakēsari-varman Tribhuvana-chakravartin Tribhuvana-vīracholadēva.

[2] Vide G.E. Report, 1911, p. 76 and cf. Ep. Ind. VIII, p. 7 seq.

[3] G.E. Nos. 193, 196 and 195 of 1910, respectively. No. 196 "states that one of the Telugu Rāhuttars named Malla-Rāhuttar . . . assigned to the Madigonda Chōlīsvara temple at Kadaikkattūr the taxes *nāduttalavārikkai* (the police rate), *settiyār-magamai*, (voluntary fee paid by the *settis*) collected on either side of the village, and an *allaye-mānyam* and *adi-kāsu* on each shop opened in the markets of Varagūr." G.E. Report 1911, p. 84.

[4] G.E. No 197 of 1910; vide Report 1911, p. 92.

[5] The *sāsanam* is published by Mr. Le Fanu (II, p. 221). In the body of the record Kāri-mangalam is named as the village granted, but the boundaries given show that Virūpākshipuram was the village meant.

[6] Wilks, Vol. 1, p. 34. [7] Wilks, Vol. I, p. 182

tion bore a terror before the arms of Colonel Wood which was more effectual than his cannon.[1]

The falls of **Hogēna-kal** lie about 9 miles west of Pennāgaram. The road thither runs for four miles through unattractive scrub, and then the country suddenly breaks away into a superb valley, along the north side of which the road rapidly descends. Pennāgaram itself is about 1,750[1] above sea-level, the Kāvēri at Hogēna-kal 780[1]. At the 8th mile the road crosses the Sanat-kumāra-nadi, and shortly after this, it debouches on to a level terrace which forms the left bank of the Kāvēri above the Falls.

The Kāvēri at this spot flows in a broad strong stream, but within a short distance the stream is divided in two by a large island. The main body of water flows towards the right or western bank; the channel suddenly becomes constricted, and the river then plunges boldly into the deep chasm it has carved out. It is from the cloud of spray that eternally overhangs this cauldron that the name Hogēna-kal, or "Smoking Rock," is derived. The foot of the fall can easily be reached from below the island, by paddling a coracle between the gaunt black winding walls of rock that confine the river for nearly half a mile below the fall. These rocks show a nearly vertical cleavage, and are riddled with pot-holes and grotesque caves, the haunts of bats and wild-fowl. The pool into which the river leaps is called the Yāga-Kundam (or "Sacrificial Fire Pit") of Brahma, and here Brahma is believed to have performed sacrifice. Legend relates how a Chōla king, while hunting, found a vast cleft which swallowed up the Kāvēri. For eight years he and his men laboured in vain to fill the yawning gulf. Then a wise Rishi told him that the *Chakra* of Vishnu had entered the earth at the spot, and, the hole would never close, unless some virtuous king would plunge into the abyss. The Chōla monarch did not shrink from the sacrifice, and willingly gave his life, that the waters of the Kāveri might be saved for the welfare and happiness of man. The left, or eastern, channel flows with less force and volume, and, below the bathing ghāt, its stream is again divided by a richly wooded islet, each branch plunging in broken cascades into the bed of the Sanat-kumāra-nadi. The camping ground lies opposite the western of those two minor channels, on the tongue of land between the two rivers. The difference between the flood-level and the summer-level of the Kāvēri at Hogēna-kal is about 30′.

The Kāvēri at Hogēna-kal is peculiarly sacred, even to Hindus who live at Srīrangam and other sacred places elsewhere on its

[1] Wilks, Vol. I, p. 336.

CHAP. XV. HOGĒNA-KAL.

banks. Bathing in the Kāvēri at this spot is particularly efficacious on the new-moon days of Tai and Ādi, during the Tula (or Arpisi) festival in November, and on the occasion of a solar or lunar eclipse. It is mostly Brahmans who resort to the river on these occasions. But the most popular bathing festival is on the 18th day of Ādi (July-August) when from 20,000 to 30,000 of all castes used to perform their ablutions in the sacred stream, and a general fair is held. The advent of plague has, however, dealt a serious blow to the popularity of the festival.

On the Kāvēri bank above the bathing ghāt is the Temple of Dēsēsvara-swāmi (Siva), and a chattram for Hindus. The Temple is a building of no particular artistic merit, and is in a poor state of repair. Legend connects the *lingam* in the inner shrine with the Sage Agastya. It is said that the god is regarded as the tutelary deity of a branch of the Mysore Dynasty. The Kāvēri bank at this spot was once the site of a considerable settlement, and all around are traces of a large abandoned village site and extensive cultivation. But the locality has long since been depopulated by malaria. Of Hogēna-kal Mr. Le Fanu writes:—

"There are interesting fisheries about here, some belonging to Coimbatore and others to Salem. The fish are not generally large, but there are great numbers of them. The reaches frequented by the fish are known as the Pedda and Chinna Chellapams. There are three waterfalls, the Brahmakundam, the Nyūnā-swatham, and a third at the junction of the Sanat-kumāra-nadi and the Kāvēri. At the first mentioned fall no fish try to leap, as the height is too great. At the other two falls the fish congregate in quantities in February and March, trying to reach the upper stream by jumping over the falls, that at the Pedda Chellapam being some ten, and at the Chinna Chellapam some five or six feet high. Some succeed in the attempt, but the great mass are caught in a sort of straw basket, which awaits them at each side of the fall. The day's catch is divided every evening by the chief men at the Chellapams, a small portion being always given in charity to beggars, who frequent the Chellapams during the season. There are other varieties which run to 50 or 60 lb., and afford good sport to the angler, though they are said to be rather shy at taking the bait."

Kāvēri Power Project.

It is for the future to decide whether the potential energy of the Hogēna-kal Falls can be put to any practical use. A line of levels taken on the left bank, 1,000′ above, and a like distance below the Falls, shows that a drop of 84′ can be obtained, and by building a dam on the rocks at the head of the Falls, this drop could be easily increased to 94′. The minimum hot-weather discharge of the Kāvēri is estimated at about 500 cusecs. This discharge, with a fall of 80′, would generate 4,560 horse-power. Deducting loss of head in penstocks, and taking the efficiency of the turbines at 80 per cent., some 3,500 horse-power could be had at the turbine shaft. The loss in transmitting this power by wire

over a distance of from 50 to 100 miles from the generating station is estimated at 25 per cent., reducing the power available to 2,600. A fall of 90′ would produce 4,000 horse-power at the turbine shaft, and 3,000 horse-power a hundred miles away. The nearest towns of any size are Dharmapuri, Salem and Erode, at distances of 25, 40 and 50 miles respectively. CHAP. XV. HOGĒNA-KAD.

Kāri-mangalam is on the road between Krishnagiri (16 miles) and Dharmapuri (14 miles), at the point where it is crossed by the Mārānda-halli-Harūr Road. KĀRI-MANGA-LAM.

It has been suggested that the name is derived from Kāri, king of Kovalūr (the modern Tiru-kōyilūr in South Arcot District), who is often mentioned in early Tamil literature, and who warred with Ori, chieftain of the Kolli-malais, and restored those hills to the Chēras.[1]

The weekly market is held on Tuesdays in a spacious enclosure maintained by the Taluk Board. The chief items of trade are dhall, food-grains, and tamarind; sheep and cattle are also bought and sold. There is a limited industry in the weaving of blankets, and of coloured handkerchiefs and female cloths.

The main interest of Kāri-mangalam centres in its temples, which present an unusual variety, though the place is not a favourite resort for pilgrims.

East of the town is a group of rocks, of no great height, surmounted by the temple of Arunēsvara (Siva), which enjoys a *tasdik* allowance of Rs. 238. The entrance is on the south. The chief *gōpuram* was reconstructed in 1895 by Rāma Chetti, and is remarkable for the absence of figures, which are usually so prominent a feature of modern decorative temple architecture. The plaster ornamentation is mostly geometrical, and the general effect, which gives the impression of an elaborate dice-pattern, is far from pleasing. Outside the temple precincts is a curiously balanced boulder, which appears to defy the law of gravitation. The topmost peak of this group of rocks is crowned with a small temple to Chendrāya-swāmi, a plain brick building decorated with a few *singams*. From below, this temple appears inaccessible, but the peak is really double, and in the cleft is a flight of steps which affords an easy ascent. There are several other shrines and niches on the kopje, and a sacred *jonai*, the water of which is reserved for the use of Brahmans. The kopje is surrounded by a well-defined Car street.

On the plains to the north of the kopje just described is a plainly built shrine sacred to Kōlāl-amman, which is patronised

[1] Vide V. Kanakasabhai *Tamils Eighteen Hundred Years Ago*, p. 103.

by the ryots of fourteen neighbouring villages. All who worship at this shrine render themselves immune to scorpion stings. Fowls and goats are sacrificed to this goddess, whose cult is extremely rare.

The chief Vishnu temple is in the heart of the village, and is dedicated to Lakshmi Nārāyana. The *kambam* rises out of a *mantapam* supported by pillars, the upper parts of which suggest the Chālukyan style of architecture.

An inscription has been copied from a rock in front of the Vīrabhadra Temple [1]. It is in Kanarese, and is dated 1556 A.D. It belongs therefore to the reign of Sadāsiva Rāya of Vijayanagar. It mentions as *Mahāmandalēsvara*, Aliya Rāmarāja, Sadāsiva's great minister who fell at Talikōta.[2]

Kāri-mangalam was used as a base by General Harris in the Fourth Mysore War and his army concentrated there on February 28, 1799, prior to ascending the Pālakōdu-Rāya-kōta Ghat.[3]

PĀLAKŌDU.

Pālakōdu is a place of some importance, as commanding the easiest Ghat from the Bāramahāl to the Mysore Plateau. It is 14 miles from Dharmapuri, 16½ miles from Rāya-kōta, and 19 miles from Pennāgaram, whither a road runs *via* Pāppāra-patti.

The town is more homogeneous and compact than is usual in the Bāramahāl. The Sungham Chavadi is used by the Lingāyat community as a resting place for the idol of Vīrabhadra, which for the annual festival they bring down from Vīrabhadra-Durgam. The London Mission Church was built in 1898 by Mr. Daniel, a Hospital Assistant, who presented it to the Mission.

A shandy is held on Mondays at which the products of the Sanat-kumāra-nadi valley (plantains, jack-fruit, areca-nuts, coconuts, etc.), rice pounded at Pāppāra-patti, cloths, pulses and

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[1] G.E. No. 5 of 1900.

[2] At Tukkōjana-halli, a village within the border of Krishnagiri Taluk, about 3 miles south-east of Kāri-mangalam, there are two Tamil inscriptions, Nos. 6 and 7 of 1900, cut on rocks near the Lakshmi-Narasimha Temple, one of which records that the village of Tindal was granted to certain Brahmans by one Madurāntaka-Vīranulamba-Rājanārāyana-Vayiravan Ponnambalakkūttan, an officer whose identity has not yet been established. The same name occurs on an inscription at Kambaya-nallūr (G.E. No 9 of 1900), which is dated in the second year of the Hoysala Visvanātha (1297 A.D.). The Tukkōjana-halli inscription is dated in the year Sōbhakrit, which presumably, therefore, corresponds to 1303 A.D. It would appear from this that Ballāla III, who reunited the Hoysala dominions, had not mastered the Bāramahāl by that date.

[3] "The army of Madras, under the command of Lieutenant-General George Harris, had assembled at Vellore in the month of January, but, owing to delays which were unavoidable in providing so large an equipment, it did not make its movement towards Mysore until the 11th of February. On the 28th of the same month it encamped at Kāri-mangalam." (Beatson, 53.)

grain are disposed of. Pālakōdu is an important centre for trade in tamarind, for between Pālakōdu and Mahēndra-mangalam is one of the finest tamarind avenues in the District. The Pālakōdu Pariahs manufacture ropes from the fibres of coconut, aloe and palmyra, and the Chucklers are noted for their shoes and baling-buckets.

No inscriptions have so far been copied at Pālakōdu, but at Mallāpuram on the Sanat-kumāra-nadi, south of Māranda-halli, a Chōla inscription has been found by the tank sluice, dated in the 14th year of Rājarāja I (A.D. 999), which speaks of Tagadūr-Nād, in Ganga-Nād, a subdivision of Nigarili-Sōla-Mandalam.[1]

It was via Pālakōdu that General Harris advanced on Rāya-kōta from Kāri-mangalam in March 1799.

PĀPPĀRA-PATTI.

Pāppāra-patti is a mitta village, situated at the foot of the Pikkili Hills, on the road between Pālakōdu (5½ miles), and Pennāgaram (13½ miles), and about 10 miles north-west of Dharmapuri, with which it is directly connected by road. It is an important settlement of Kanarese Brahmans, who claim descent from one Hirannya Ayyar, who is reported to have reclaimed the village from jungle some 500 years ago. The Agrahāram, which contains over 60 houses of Kanarese Mādhwas, lies about half a mile north of the rest of the village. The Non-Brahman quarter contains a very large community of Kaikōlars, a settlement of some antiquity, to judge from the appearance of the large Subrahmanya Temple where they worship, and from the size of the *pāvadi*, or warping alley, which lies in front of it. At the Thursday shandy there is a brisk trade in cloths, oil and grain, and of recent years it has become an important centre of the cattle trade.

PENNĀGARAM.

Pennāgaram is situated 19 miles from Dharmapuri, on the Hogēna-kal road. The village consists of two parts, Pennāgaram proper and Mulluvādi, the former being sometimes called the New Pēta, and the latter the Old Pēta. The village-site must have gravitated westward, for the fort which lies to the east is now deserted. The Government buildings are clustered to the west of the town. Still further west is a fine tope of tamarind, planted in the bed of a large disused tank, which serves as a shandy site and is a favourite camping ground. The Muhammadans are mostly congregated in Mulluvādi, but there are a fair number in the New Pēta also. The Pariahs and Chucklers live east of Mulluvādi; there are two Paracheris, one for Toty Pariahs,

[1] G.E. No. 18 of 1900.

and the other, called Kallipuram, for Katti Pariahs, who were formerly iron-workers. The Brahman quarter is unpretentious, and has the neat quiet aspect of a rural agrahāram.

The climate is malarial, but cool and bracing in the cold weather, and very different from that of Hogēna-kal.

The shandy is held on Tuesdays, the trade being chiefly in grain and jungle produce, especially in *āvāram* and *konnai* bark. The opening of the Forest Depot has stimulated trade in timber and fuel. Trade is largely in the hands of capitalist middlemen.

The ground plan of the Fort is hardly traceable, the stones with which the rampart was revetted having been sold for a song during the Famine. The site is littered with potsherds, and the ruins of a magazine are still visible. The only feature of interest is the tomb of Captain James Turing, of the 4th Battalion[1] Native Infantry, who commanded the Garrison from the close of the War in 1792 till his death on July 13, 1793. A Vīrabhadra Temple, surmounted by a bull, bears witness to the former existence of a Kanarese Lingāyat community, which has now all but vanished. The flag-staff mound commands a fine view of the country round.

Nothing is known of the early history of Pennāgaram, though its position at the intersection of the routes from Dharmapuri to Kāvēripuram and from Anchetti to Perumbālai must have given it importance. At Hanumantapuram, two miles to the south-west, there are two Vatteluttu inscriptions, dated in the 17th year of Vijaya Īsvara-varman, who must have been a Ganga-Pallava ruler of the ninth century.[2] Halēpuram, not far from Hanumantapuram, seems to have been at one time the site of a town of some importance, as its name indicates (*anglice* "Old-town"); it possesses a well-preserved Narasimha Temple, with a thirty-two-pillared *mantapam* and a *teppa-kulam*. Near this Temple is an inscribed slab, bearing a damaged Kanarese record dated in the year Vijaya.[3] A similar slab was found at Kūttapādi, also near Pennāgaram.[4]

Pennāgaram emerges from obscurity in the year 1652, when Kantīrava Narasa Rāja of Mysore wrested it from the Adil Shah of Bijāpur. It appears to have continued in the possession of Mysore till the Third Mysore War, and its possession enabled

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[1] Now the 64th Pioneers.

[2] G.E. Nos 16 and 17 of 1900—cf. Vol. I, p. 48, foot-note 5, for his Mulbāgal inscription, and Ep. Ind., VII, pp. 23, 24. The Government Epigraphist records the name as Rāja-Suvara-varman.

[3] G.E. No. 14 of 1900.

[4] G.E. No. 15 of 1900.

Tipu to draw off his cavalry in safety when he was so nearly entrapped in the Toppūr Pass by Medows in November 1790.[1]

In 1791 Pennāgaram was occupied by Bakir Sahib and his raiders, who proceeded to drive thither the population and cattle of the Bāramahāl. On October 31st, when summoned to surrender by Colonel Maxwell, the garrison fired on the flag of truce. The fort was immediately assaulted and carried by escalade, and two hundred of the defenders were massacred before the rage of the troops could be restrained. At the end of the War it was garrisoned by the 4th Madras Battalion under Captain Turing, whose tomb in the Fort has already been referred to. His successor was Captain W. Rhodes, who died at Krishnagiri on June 13, 1798. With the general decay of the country-side, Pennāgaram rapidly lapsed into insignificance, and as it was ignored in Lord Clive's redistribution of troops in November 1799, it was presumably abandoned as a military station from that date, if not earlier.

PERUMBĀLAI.

Perumbālai is in the heart of the broken country south of Pennāgaram. Its position on the Pālār or Pāmbār, which flows from Indūr Tank, and threads a serpentinous course till it joins the Toppūr River, a few miles above the confluence of that river with the Kāvēri, renders it a convenient centre for the trade of these parts. The newly-opened road from Pennāgaram, which is to be extended to Mēchēri, should greatly enhance its importance.

Perumbālai was apparently at one time of strategic importance. Its Fort is surrounded on the east, north and west by the Pāmbār. The fact that it contains 35 families of Telugu Kavarais, a caste comparatively rare in this Tamil-Kanarese tract, and that, in almost every household, stone cannon-balls, about $3\frac{1}{2}''$ in diameter, are used for pounding curry stuff, would suggest that at one time it was a garrison town. Tradition connects it with Gatti Mudaliyār, who, it is said, recognised the splendid pasture then available for milch cattle along the banks of Pāmbār up to Indūr, and settled the valley as an outpost of his dominions. It was Gatti Mudaliyār himself, it is said, who built the Fort and garrisoned it with a trusty guard of "Servakāra Nāyakkars," who played him false by omitting to load their muskets with bullets when the enemy appeared, and letting them into the Fort unscathed. The Mudaliyār cursed them for their treachery, and since then the Nāyakkars have had to earn their living by tilling the soil.

There are seven blacksmiths' houses in the Fort, who produce iron spoons, knives and agricultural implements of excellent

[1] See Vol. I, p. 85.

CHAP. XV. PERUMBALAI.

workmanship, good enough for export to Bangalore, Salem and Coimbatore.

SOLAPPADI.

Sōlappādi is a small village situated at the confluence of the Kāvēri and the Toppūr River, on the borders of Ōmalūr Taluk. It is the terminus of the road running north-west from Mēchēri, and it affords, by its ferry, direct communication with Kāvēripuram.

The name, which connects it with the Chōla kings, is accounted for by the following legend. The Chōla realm (Tanjore, Trichinopoly and Coimbatore) was barren for want of irrigation, and the Chōla king, envious of the fertility of the land (Madura and Tinnevelly) of his Pāndiyan rival, offered prayer and sacrifice to Vishnu. The God, well pleased with the sacrifice, appeared to the king in person, and said "The Lady Kāvēri, a pious woman, is destined to change her mortal life through the curse of the Rishi Visvāmitra, and has taken the form of a stone. She is shortly to proceed from the Coorg mountains in the form of a river. Go to her, lay before her your grievances and she may help you." The king set forth, and travelled over hill and dale, and found the Lady Kāvēri at Hogēna-kal, flowing majestically towards the east in the direction of the country (Salem and South Arcot) ruled by the rival Chēra king. The Chōla begged her to change her course and flow towards the south to his own country, and his prayer prevailed. Sōlappādi is said to mark the spot where the Lady Kāvēri turned her course southward.

Local usage distinguishes three Sōlappādis (1) Kōvil-Sōlappādi, close to the junction of the two streams, (2) Sandai-Sōlappādi, otherwise called Pachamuttampatti, and (3) Kōttai Solappādi on the south bank of the Toppūr River, overlooking the Kāvēri itself.

Kōvil-Sōlappādi, the main village, is a place of little interest, except in August, when the pilgrims attending the festival of the 18th of Adi at Hogēna-kal, after completing their devotions at that sacred spot, flock to Sōlappādi for supplemental ablutions.

Sandai-Sōlappādi, so called from the Saturday Shandy held there, is a convenient trade centre for the surplus produce of the hilly tract between the Toppūr River and Pennāgaram.

Kōttai-Sōlappādi lies within the limits of Ōmalūr Taluk, on the opposite side of the Toppūr River, in the angle between that river and the Kāvēri. Till recently it possessed a Police station, but it is now practically *bechrāk*. The origin of the Fort is ascribed by local tradition to Gatti Mudaliyār. The site is now overgrown with prickly-pear, but enough of the rampart remains to show that the stronghold was of more than ordinary strength.

The ramparts, where they abut on the river, are exceptionally high, and are formed of earth, with a stone revetment, crested with a brick wall. The bricks are very large, some of them being 3" thick and nearly 12" wide. Within the rampart, near the river, is a deep step-well, revetted with brick, filled no doubt by percolation from the river bed, an arrangement which would assure a beleagured garrison of an unfailing supply of water safely accessible. The presiding genius of the Fort is Muniswāmi, whose precincts are situated in the north-west angle, close to the flag-staff mound, and whose cult is still vigorous. Outside the Fort are the remains of two large kilns, used in the manufacture of charcoal by the Porto Novo Iron Company, to supply their works at Pūlāmpatti with fuel for smelting.[1]

TOPPŪR.

Toppūr (26 miles from Salem and 16 miles from Dharmapuri) is situated at the 194th mile on the Madras-Calicut Trunk Road, where the Toppūr River cuts it. The position is an important one, for, before the railway was opened, the section of road between Adaman-kōttai and Ōmalūr carried the traffic from Bangalore to Trichinopoly, as well as that from the Coromandel Coast to Malabar. On the east Toppūr is dominated by the Manukondamalai, a rugged mountain crowned by a Fort, which at one time commanded the Pass. It is probably this Fort that is alluded to by Wilks as having been taken in 1688, along with Dharmapuri and Ōmalūr, by Chikka Dēva Raja from the "people of Auia."[2] It was by the Toppūr Pass that Colonel Wood marched early in 1768 on his career of conquest, and through it Haidar dashed at the end of the same year to recover all he had lost, Fitzgerald following at his heels. The Toppūr Pass is the scene of the strange manœuvres of Tipu in November 1791, when he marched against Maxwell towards Kāvēri-patnam with Medows in his wake; and a year later, by the same road, Bakir Sahib entered the Bāramahāl on his adventurous raid.

The village of Toppur wears an air of squalid desolation unworthy of its traditions and its picturesque environment. A small market is held on Mondays, but the trade is small. Toppur is a halting place and nothing more.

The name Toppūr is said to be derived from one Toppa Mudaliyār, the first manager of the Chattram established there in 1698-99 by the Mysore Government for the accommodation of travellers going to Rāmēswaram on pilgrimage, and endowed with certain inam villages and lands, yielding at that time an annual

[1] Similar kilns are said to exist at Nerinjipatti and Sāmpalli on the Coimbatore bank of the Kāvēri.

[2] Wilks, Vol. I, p. 132.

CHAP. XV. TOPPŪR.

revenue income of Rs. 1,750. These lands were resumed by the British Government, and in their stead a fixed yearly grant of money was assigned, equivalent to the income derived from them. This grant was continued up to June 1851, and was disbursed as follows:—

	RS.
Feeding travellers	1,042
Chattram establishment	404
Ghat Police	304

The distribution of food to travellers was discontinued in July 1851, and the remaining expenditure was reduced to Rs. 504. On January 11, 1861, the Ghat Police were abolished, on the introduction of the Regular Police. The Chattram establishment survived till August 1867, when the old Chattram, by this time in ruins, was handed over to private management. The savings thus effected were credited to public account, and eventually spent in the construction of chattrams elsewhere in the District.

About 2½ miles on the Dharmapuri side of Toppūr is a tank named after Thomas Munro, which Mr. C. Hayavadana Rao identifies with the Tank "near Dharmapuri" built by Munro and alluded to in his letter, dated 30th June 1799.[1]

Major Bevan gives a lively description of the difficulties of conveying treasure through the District a century ago. He was ordered with his Company of Native Infantry to escort treasure from Salem and Dharmapuri to Madras; at Salem he received a lakh of rupees and 20,000 pagodas in gold, and at Dharmapuri another lakh. "Passing through the Toppūr Pass, several of the bullocks became frightened by a tiger, which killed one of them. Each bullock carried about ten thousand rupees in bags, slung across its back, resting on a pad. It being now dark, and the road narrow and precipitous on one side, many of the bullocks had thrown their loads, and were missing for some time; but we found them at daylight near the bottom of a deep ravine."[2]

ŪTTANKARAI TALUK.

ŪTTANKARAI TALUK.

Ūttankarai Taluk forms the south-east corner of the Bārama-hāl, and covers 910 square miles. Dharmapuri Taluk lies to the west, Salem and Āttūr to the south, Krishnagiri and Tiruppattūr Taluk of North Arcot to the north, and Tiruvannāmalai Taluk of North Arcot to the east. The greatest length from north to south is 44 miles, from east to west about 34 miles.

The Taluk lies in a basin surrounded on the south, east, and partially on the west, by hill ranges, and on the north merges in

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[1] See Dharmapuri, p. 201.

[2] *Thirty Years in India*, p. 47.

the Tiruppattūr valley. On the east, commencing near the Chengam Pass, low lying hills lead on to Tīrta-malai, the great landmark of the Taluk, in whose neighbourhood the mountain chain breaks into two principal ranges, one of which runs east of the Kōttai-patti valley and stretches south to the Chinna-Kalrāyan range in Āttūr; the other, to the west of the Kōttai-patti valley, and east of the town of Harūr, extends to the Ārunūttu-malai of Salem Taluk, which line of hills forms the eastern boundary of the Manjavādi Pass. On the west of this latter tower up the Shevaroys, and beyond them, at the western side of the Mallāpuram Ghat, through which the railway runs, rises the Vattala-malai, which extends northwards past Kadattūr on to Mūkkanūr, at the point where the road from Harūr to Dharmapuri crosses the boundary between the latter Taluk and that of Ūttankarai. The general aspect of the Taluk is very much diversified: the valley through which the railway runs is poor and bare; the stony soil, sparsely broken by cultivation, rises and falls in gentle undulations, or is broken by great masses of gneiss, from which the superincumbent soil has been washed into the plains by the rains of ages, aided by the ruthless hand of the wood-cutter. The uncultivated portions are more or less covered with scrub, which, in the southern and eastern portions of the Taluk, becomes denser or more jungly; while in the south-west, thousands of acres of fine black soil lie waste, awaiting the time when increase of population shall compel the rich deposit to yield its treasures. As the road from Harūr to Kōttai-patti wends round the picturesque mass of the Tīrta-malai hill, a lovely valley greets the eye. Rich *turinji* jungle, in June laden with blossoms, covers the hill slopes, down to the margin of the road, with dark velvety verdure for about four miles, after which the scenery becomes more open, and the hill ranges, by which the valley, some twenty miles long, is hemmed in, can be discerned in all their grandeur. The principal basin of the Taluk is the valley of the Pennaiyār, which is recruited from north and south by the Pāmbār and Vāniyār.

History.

Ūttankarai Taluk is of little historic interest, except for the ancient shrines of Tīrta-malai, the inscriptions of Kambaya-nallūr, and the comparatively recent fort at Tenkarai-kōttai. The Taluk seems to have been the happy hunting-ground of the free-booter and cattle-thief, and in the early days of Read it was devastated by brigands, the most prominent of whom was Chīla Nāyaka.

The Taluk bears an evil reputation for malaria, the outbreaks of which are often very capricious, leaving untouched localities notoriously feverish, and concentrating their forces in a station having a good character for health. It is owing to causes such as these that the Kasba of the Taluk has been shifted from

Kambaya-nallūr to Tenkarai-kōttai, again to Kunnattūr, Ūttankarai, Harūr, and back again to Ūttankarai.

Debate as to which locality in the Taluk is the most suitable for the Kasba has only recently been ended in favour of Harūr.

Land Revenue.

The Land Revenue is distributed as follows :—

	Area.	Demand (F. 1320).
	SQ. MILES.	RS.
Ryotwari (including Minor Inams and Forests)	764·35	1,73,386
Zamindari	144·61	16,658
Shrōtriyam and Inams	1·46	20
Total ..	910·42	1,90,064

Ryotwari occupation, Fasli 1320 (1910–11)—

	Extent.	Assessment.
	ACS.	RS.
Wet	7,915	35,378
Dry	166,010	1,32,671

Mittas.

The area under Mitta is less than in any other Taluk except Omalūr. In 1883 there were only five Mittas, but by the break up of the Kadattūr Mitta, and the partition of Kambaya-nallūr and Anandūr, the number has been raised to 22, though a large section of Kadattūr was resumed by Government. Hence, with the exception of Anandur and Kambaya-nallūr, with its sister Mittas of Irumattūr and Ichambādi, the remaining Mittas are very small.

Mitta.	Pēshkash.	Mitta.	Pēshkash.
	RS.		RS.
Anandūr	1,521	Kedakkāra-halli .	240
Basuvā-puram ..	399	Kerai-kōda-halli ..	304
Battala-halli	68	Linga-Nāyakkana-halli.	92
Dosi-Nāyakkana-halli	95	Maniyambādi ...	358
Chintal-pādi	350	Nalla-kattala-halli .	240
Hosahalli	424	Obili-Nāyakkana-halli.	227
Ichambādi	2,786	Singiri-halli	331
Irumattūr	2,999	Tāla-nattam	756
Kadattūr	509	Tiruvana-patti ...	776
Kadiri-Nāyakkana-halli.	225	Vagattu-patti ...	328
Kambaya-nallūr ...	2,782	Vāniya-patti	762

Irrigation.

The Taluk is ill supplied with irrigation sources, the only Government tanks of considerable size being those of Ālapuram (east of the Kavara-malai, *āyakat* 634 acres), Venkata-samudram (fed by an anikat across the Vāniyār, *āyakat* 439 acres), Harūr (247 acres), Tirtagiri-valasai (fed from the southern spurs of the Javādi Hills, *āyakat* 238 acres) and Paraiya-patti-Pudūr, near Jammana-halli (supplemented by the Elumicha-Perumāl-Kōvil Anikat, with a joint *āyakat* of 637 acres). Mottuttāngal Tank, near Kallāvi, is under the Public Works Department, as it affects

the Railway. The only important Mitta Tank is that of Kambaya-nallūr. CHAP. XV. ŪTTANKARAI TALUK.

The area under Reserved Forest is 186,400 acres, of which 134,319 lie in Harūr North Range and 52,081 in Harūr South Range, both of Salem South Division. Forests.

Details are subjoined :—

No.	Name.	Area.	Date.	Working Circle.
	HARUR NORTH RANGE.			
		ACS.		
132	Elavambādi	3,769	1st July 1895.	E
145	Onnakarai	3,168	1st Aug. 1900.	E
185	Kallāvi	4,042	15th Sep. 1901.	Kl
130	Pudūr Pungani	1,120	1st Sep. 1894.	Kl
133	Vellakkal	867	15th June 1895.	Kl
131	Sundamalai	607	1st Sep. 1894.	Kl
50	Pūvampatti	5,286	12th Jan. 1887.	P
110	Pūvampatti Ext.	1,544	20th Sep. 1895.	P
134	Ālambādi	512	17th Jan. 1896.	P
150	Morappūr	4,487	9th Sep. 1890.	H
152	Ponnegara-patti	3,036	23rd June 1899.	H
147	Vada-patti	1,563	9th Mar. 1900.	H
153	Poyyapatti	3,256	4th Oct. 1898	H
143	Harūr	1,679	15th Apr. 1890.	H
120	Tirta-malai	15,308	5th Dec. 1892.	CN
192	Veppampatti Ext.	4,254	17th July 1901.	CN
119	Veppampatti	10,680	24th June 1892	CN
190	Karungal	5,388	21st Mar. 1901	CN
117	Kalnad	5,752	31st July 1892.	X
202	Kalnad Ext.	1,585	15th Sep. 1901.	X
21	Chittēri	3,459	29th Mar. 1887.	X
118	Chittēri Ext.	5,971	4th July 1892	X
51	Ammāpālaiyam	10,578	28th Aug. 1891.	X
	Kōttai-patti Ext.	13,436	9th Jan. 1904.	X
23	Kōttai-patti	11,561	2nd Mar. 1887.	X
22	Chitlingi	8,342	10th Sep. 1887.	X
	Chitlingi Ext.	3,069	14th Feb. 1901.	X
	Total ...	134,319		
	HARUR SOUTH RANGE.			
189	Kavara-malai	7,312	24th Oct. 1900.	Kv
90	Kavara-malai Ext.	2,931	5th July 1895.	Kv
100	Mūkkanūr	2,007	4th Oct. 1895.	Kv
98	Mallāpuram Ext.	461	20th Feb. 1889.	Kv
20	Tombakkal	9,608	12th Jan. 1887.	CS
	Tombukkal Ext.	5 563	30th June 1892.	CS
	Palli-patti	11,192	29th Mar. 1887.	CS
	Nochi-kuttai	8,885	21st Sep. 1892.	X
	Nochi-kuttai Ext.	1 123	20th June 1901.	X
	Total ...	52,081		

N.B.—E = Elavambādi Working Circle. Kl = Kallāvi. P = Pennaiyār. H = Harūr. CN = Chittēris North. CS = Chittēris South West. Kv = Kavaramalai. X = Not covered by any working plan.

CHAP. XV. ŪTTANKARAI TALUK.

Communications.

The Madras-Calicut Railway runs along the western border of the Taluk. The stations are five in number, viz., Sāmalpatti, Dāsampatti, Morappūr, Buddi-Reddi-patti and Bommidi.[1] The Morappūr-Dharmapuri Feeder Line runs through part of the Taluk, and the Station of Rāni-Mūkkanūr is within the Taluk limits. The Taluk is well supplied with roads, but the traffic passing over them is not heavy. The most frequented section is between Morappūr and Harūr. The Madras-Salem Trunk Road runs through the Taluk, but the traffic is of minor importance. There are toll-gates at Singārapet and Harūr, and ferries over the Pennaiyār at Chinna-Kāmākshipatti, Ichambādi, Vēlampatti, Tāmbal and Hanuma-tīrtam.

Industries.

No industries of importance exist in the Taluk, except the manufacture of bamboo mats. Little weaving is done, the chief centres being Ūttankarai, Singārapet, Kallāvi, Kambaya-nallūr, Menisi. Kamblis are made all over the Taluk, to a limited extent. Palmyra jaggery is manufactured in the north. Gingelly oil is pressed at Kunnattūr, Kallāvi and Buddi-Reddi-patti. Castor-oil is made, for local consumption, everywhere. There is little village tanning, most of the raw hides being exported. Bamboo mats are manufactured by Vōdakkārans at Singārapet, the bamboos being brought from the Javādi Hills of Tiruppattūr. The Shevaroy Hills afford bamboos for the same industry at Bairanattam and Palli-patti in the south of the Taluk. Grass mats are made at Irula-patti and Nāchanam-patti by Irulas and Koravas. Coconut fibre is prepared for sale at Tenkarai-kōttai.

Trade.

Weekly markets are held on Sundays at Ūttankarai (taken over by the Taluk Board 1902), Kadattūr, Morappūr and Palli-patti; on Mondays at Harūr (Taluk Board 1897), Singārapet (Taluk Board 1903), and Anandūr; on Tuesdays at Chintal-pādi (Taluk Board 1895) and Kallāvi; on Wednesdays at Tenkarai-kōttai (Taluk Board 1904); on Thursdays at Bommidi (Taluk Board 1892) and Kunnattūr (Taluk Board 1902); on Fridays at Tīrta-malai (Taluk Board), Pāpi-Reddi-patti and Kambaya-nallūr; on Saturdays at Pāppāra-patti. The average bid for the 8 markets under the Taluk Board is about Rs. 1,100. The chief market is Bommidi, which draws together about 3,500 persons. This is one of the most typical rural shandies in the District, for there is no big village within several miles of it. It is the chief resort for trade purposes of Malaiyālis from the Shevaroys. Next in importance comes Harūr, and after this Singārapet. The rest are insignificant.

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[1] A station is also under construction at the crossing of the Pennaiyār.

The grain trade is in the hands of Vāniyārs, Kōmatis and Janappars. Janappars also trade in cattle and cloth. The latter trade they share with Kaikōlars, Dēvāngas and Muhammadans. The export trade gravitates towards Tiruppattūr, South Arcot and Salem. There are several merchants in the principal villages who deal directly with Madras, Bangalore and North Arcot. The exports are chiefly grain, among them black-gram, horse-gram, green-gram and bengalgram, coriander and mustard. To most of the shandies a few raw hides are brought for sale, and these are eagerly bought up by Muhammadan tanners from Tiruppattūr.

BOMMIDI.

Bommidi—formerly called Mallāpuram—is a Railway Station at the 181st mile from Madras. The station building was designed on a rather imposing scale, as it was expected to be the focus of Shevaroy Hills traffic. The Mallāpuram Ghât road proving abortive, the structure was never completed. Bommidi shandy, which is held on Thursdays at a spot about two miles from the station, is one of the busiest markets in the District. A large quantity of forest produce from the northern slopes of the Shevaroys passes through the station, and there is a fair trade in grain. The chilly winds that blow down the Lōkūr Pass render the place unhealthy.

In Odda-patti, near Bommidi Railway Station, two "hero-stones" have recently been discovered bearing Vatteluttu [1] inscriptions, dated in the 7th and 27th year of the reign of Srī-purusha. It is highly probable that these inscriptions refer to Srīpurusha Muttarasa, the founder of Western Ganga greatness, whose date has been tentatively fixed by Dr. Fleet between 765 and 805 A.D. One of the records refers to a deer-hunt at which two heroes were probably killed, the other commemorates a servant who fought and died on the capture of Yeruvāyil by one Teliniyyūr. These two names cannot be identified with any known place or person, but in each inscription one of the heroes is spoken of as a native of Erumai, a name well known in Tamil literature, and identified by some writers with Mysore.[2]

BUDDI-REDDI-PATTI

Buddi-Reddi-patti is a Railway Station at the 174th mile from Madras, a mitta village of a little over 1,000 inhabitants, chief among whom are wealthy Vāniyār merchants, who have for the most part abandoned their hereditary occupation for grain-trade and money-lending.

A Tamil inscription [3] at Buddi-Reddi-patti, dated A.D. 1501, in the reign of "Tammaya-dēva Mahārāya, son of Narasimha-dēva

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[1] G.E. Nos. 211 and 212 of 1910. [2] Vide J.R.A.S., 1911, pp 809 sq.
[3] G.E. No. 155 of 1905.

CHAP. XV. BODDI-REDDI-PATTI.

Maha-arasuga," commemorates apparently the infant son of the Sāluva Narasimha, who wrested the throne of Vijayanagar from the decaying dynasty of Bukka and Harihara, and whose sons were in turn ousted by "Narasa Naik," the Tuluva regent appointed by him.[1]

HANUMA-TĪRTAM.

Hanuma-tīrtam—6 miles south of Ūttankarai, on the north bank of the Pennaiyār, at the point where that river is crossed by the Tiruppattūr-Salem Road. On the opposite bank a road to Tīrta-malai branches off from the main road. The place is very feverish and the village-site is now deserted. An Orr's Choultry serves as a travellers' bungalow, but it is a place to be avoided. A camping tope near by is named after Mr. Longley (Collector, 1870–81).

But for its legendary associations, and its situation at the site of a rather important ford, Hanuma-tīrtam is a place of no importance. The origin of the spring, which gives the spot its name and fame, is ascribed by one legend to a vessel of Ganges water which Hanumān flung into the bed of the Pennaiyār, by another to drops of sweat that fell from his body. The spring is in the bed of the Pennaiyār.

HARŪR.

Harūr lies on the Vāniyār, on the Salem-Tiruppattūr Trunk Road, 36 miles from Salem and 8 miles from Morappūr Railway Station. It is also connected by road with Tīrta-malai and Chintal-pādi.

The accepted spelling of the name is Harūr. In the old Settlement records it is spelt Arūr. Tradition speaks of a certain Rishi named Hari, who made "tapas" here, and according to this the original name of town was, "Hariyūr" which is possible; in fact the name is very commonly pronounced "Hariyūr" throughout the Taluk.

The town is situated on the left or west bank of the Vāniyar, the Parachēri being on the east bank. The blocks known as Old-Pet and Bātchāpet stand detached from the main village. To the south of the town, and north of Harūr big tank, is the site of an old Fort of about 4 acres in extent, which must have been of considerable strength in the days when six-pounders and Brown-bess were formidable weapons. It is not known who built it, and there is no history attached to it. Except for its trade and for its selection as the Kasba of the Taluk, Harūr has very little of interest. The main source of drinking-water is the Vāniyār, and the town is subject to periodic visitations of cholera. The town

[1] See Vol. I, pp. 65, 66.

CHAP. XV. HARŪR. IRUMATTŪR.

is of growing importance and the town site is inadequate for the growth of population.

Irumattūr—a village originally belonging to the Kambaya-nallūr Mitta, situated on the left bank of the Pennaiyār at the point where it is crossed by the Madras-Calicut Trunk Road Before the advent of the Railway it was an important halting place, and is mentioned as such by Colonel Welsh, who camped in 1824 " in a dirty mud hovel which was not cleaned and fitted up with tent walls, etc."[1]

The name is supposed to mean "Second Mattūr," to distinguish it from " Mattūr " in Krishnagiri Taluk, which lies 14 miles N.E. on the same Trunk Road. Some say the correct form is Era-Mattūr or Erra-Mattūr (i.e.. Red Mattūr) from its ferruginous soil.

The village contains an Orr's Choultry, and the ruins of a spacious bungalow formerly maintained by the Kambaya-nallūr Mittadar, in the compound of which is a tomb to the seven-year-old son of Major Gunning of the 10th Regiment, Native Infantry. who died on December 28, 1846.

KADATTŪR.

Kadattūr (population 1,636) is a mitta village, lying at the foot of the Vattala-malai, 4 miles from Buddi-Reddi-patti Railway Station, and on the road from Bommidi Station to Mūkkanūr. It is considered the healthiest place in Ūttankarai Taluk, and at one time it was proposed to locate the Taluk Kasba in the village. There are a few looms in the village, but the population for the most part is purely agricultural. The shandy is held on Sundays, the chief trade being in grain, *āvāram* bark and hides, with a moderate trade in cattle.

KALLĀVI

Kallāvi, a Railway Station[2] at the 157th mile from Madras, and the terminus of a feeder road to Kunnattūr which crosses the Bārūr-Ūttankarai road near Podūr. It is said to derive its name from the rocky nature of the ground on which it is built. It is also called Panamarattu-patti from the palmyra trees that abound in its vicinity.

Kallāvi was once the head-quarters of one of Read's taluks, but was abolished as such in Fasli 1206 (1796–97). It was recently proposed to make it the Kasba of the Ūttankarai Taluk.

The village contains little of interest. The local products are disposed of at the Tuesday shandy. There is a thriving local

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[1] *Reminiscences* II, page 187.

[2] The name of the Station has recently been altered to Dāsanapatti.

trade in grain, hides and *āvāram* bark. The Vāniyars have to a great extent relinquished oil-pressing for trade, and the rail export is in their hands.

KAMBAYA-NALLŪR.

Kambaya-nallūr, (population 1,573) lies on the right or southern bank of the river which takes its name. It is 8 miles north-west of Morappūr Railway Station, and is connected by road with Irumattūr (4 miles), and Kāri-mangalam (10½ miles). The name is fantastically derived from the names of two dancing girls, Kammi and Nalli.

The principal industry is weaving, and there are about a hundred looms. The shandy is held on Fridays, trade being principally in grain and cloth. The village is fairly healthy, except for occasional epidemics of cholera.

The Fort lies about 100 yards south of the river, between which and the northern rampart is the "Rānuvan-Kollai" or military camping ground. Most of the Fort wall has been dismantled, but the north-east corner is still standing. Traces of buildings show that the Fort was once densely inhabited, but the site is now deserted. The Temple of Dēsināthēsvara (Siva) dates from the twelfth century A.D., but some of the superior structure has been added by the Mittadars. The Vishnu Temple (Lakshmi Nārāyana) is said to be of recent construction, the old temple a little to the south of it having been dismantled. The Fort gate was on the south side, and was guarded by a Hanumān shrine. The idol, however, has been removed to the Vishnu temple.

The Mittadar's residence is an elaborate structure, built about 60 years ago. Thanks to the courtesy of the Mittadar, his garden is one of the most pleasant camping places in the District, and the late Bālāji Rao built a delightful little summer house on a raised platform for the convenience of touring officers.

Of Kambaya-nallūr Munro writes:—"There is a place about 12 miles from this (Dharmapuri) close to a little river about half the size of Kelvin, with its bank shaded with large trees, in the midst of which stands the house or bower of Captain Irton, who has little to do himself and is always ready to stroll or swim. I often visit him in this solitary retreat, and spend the day rationally, as I think, between walking, swimming and fishing in a basket boat; and if patience be a virtue, a basket boat is an excellent school for it; for I have sat in it three hours, with the sun burning almost as much from the water as from the heavens, without catching a single minnow." A man who took his pleasures thus sorrowfully might well be enthusiastic about Dharmapuri, of which in the next paragraph he remarks, with

more justice, "the place where I now am is far from being so pleasant."[1]

Kambaya-nallūr was made the Kasba of a Taluk in 1796, and continued as such till 1803.

The Kambaya-nallūr Mitta belongs to the descendants of Latchman Rao, Munro's factotum, a Dēshasta Brahman. The following details regarding the history of this illustrious officer may be of interest.[2]

Latchman Rao's "ancestors held the office of Dēshapāndi in Bachapuram near Bijāpūr, where his cousins hold the same office at the present day. Two brothers of the family, resigning their claim to the hereditary office, came southward and took employment under Nanda Rāj Odeyār in Seringapatam. One of these brothers had a son, Krishna Rao, who held until his death the post of Sheristadar of Hosūr under Haidar Ali, after the latter got the better of Nando Rāj. Latchman Rao was son of this Krishna Rao, and was a military officer in the Nawab's circuit Kachēri. When Tipu succeeded his father, he appointed Latchman Rao as Tannah Sheristadar of Hosakōta, in which post he remained for eight years. After Lord Cornwallis' success at Bangalore, Latchman Rao left Hosakota for Kōlār, where he met Colonel Read, who immediately employed him on Rs. 100 a month in the Supply Department where he rendered good service. When after the Treaty of 1792 Captain Read was placed in charge of the Bāramahāl and Salem, Latchman Rao became Dewan to Captain Graham in Krishnagiri. Latchman Rao was next appointed Dewan-Peshkar of Bāramahāl on Rs. 500 a month," in which capacity he took a leading part in the building of Daulatābād, the New Petta at Krishnagiri.

"After the war of 1799, Latchman Rao was of service in showing that Hosūr and Denkani-kōta did not originally belong to Seringapatam, as was true, they being comparatively recent conquests, and that the limit was at Attipalli, which accordingly was made the boundary. Arcot then falling under the Company, Captain Graham was transferred there, Latchman Rao following him as Dewan on Rs. 700 a month. Captain Graham was some time later

[1] Gleig I, p. 198, Letter, dated Dharmapuri, February 1798.

Captain Irton's name figures frequently in the ancient records of the Bāramahāl. In February 1796 he was on special duty suppressing the depredations committed by certain frontier Poligārs in Tipu's territories. For that purpose he appears to have made Kadapa pattam (in Palmanōr Ta'uk Chittoor District) the centre of his operations. In June, 1796. Irton was occupied in tracking down a robber named Timmanna, whom he succeeded in capturing. He appears to have been engaged in military police duties till April 1798. Early in that year he was residing at Kambaya-nallūr. He did not obtain his promotion to captaincy till after July 1796. Mr. J. J Cotton says he died in England as a retired Colonel on March 13, 1813.

Vide Mr. Cotton's letter printed in the *Salem District Gazette*, February 15, 1906, p. 106, and cf. *Press List of Ancient Records in the Salem District* 1906, Nos. 285, 289, 292, 297, 319, 325, 329–332, 334, 335, 339, 340, 370, 487, 494, 511, 514 and 516.

[2] The account which follows is, with a few omissions, that given by Mr. Le Fanu (Vol. II, pp. 246—8), whose informant was Bālāji Rao himself. Mr. Le Fanu adds of his story, "if defective in any respect, this must be attributed to failure of memory, as Bālāji Rao is incapable of misrepresentation.' The "Mr. Gricot (?)" of Mr. Le Fanu's narrative must be Mr. Gregory, who was Judge of Salem, 1810—16.

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transferred on duty to Ahmadnagar, and Latchman Rao, not agreeing with his successor, Mr. Garrow, resigned and returned to Daulatābād, intending finally to go to his ancestral home at Bijāpūr : but was persuaded by his many friends at Daulatābād to stay there. Just then the insane folly of permanent settlements was at its height, and Latchman Rao sensibly bought twelve mittas. Mr. Gregory, the Judge of Salem (1810—16), needing an experienced officer, sent for Latchman Rao, whom he appointed as Munsiff-Commissioner for Hosūr and Denkani-kōta, in which post he remained some two or three years, but, on Colonel Munro's return from England as Commissioner for the twenty-one zillas of the Madras Presidency, again took service with him as Sheristadar, and in that capacity he visited Coimbatore where Mr. Garrow had just been succeeded by Mr. John Sullivan, under whom Latchman Rao became Sheristadar, but again took service on Rs. 700 when Munro was employed in Dharwar. Latchman Rao with his son Bālāji Rao, from whom these details are gathered, was present in the stirring operations at Upalli, Dharwar, Navalkonda, Narkonda, Belgām, Shōkpūr, Bādāmi and Shōlāpūr, after which his pay was increased to Rs. 1,000 a month and he was empowered to appoint Tahsildars and Sheritadars to these divisions. When Munro went home after the flight of Bāji Rao, Latchman Rao was Dewan of Poona on Rs. 1,000 a month, and was subsequently appointed by the Governor as Commissioner on Rs. 1,400 a month, to inquire into the state of affairs in the Khān country whence reports were received that the Collector, Mr. Breeks, and his subordinates oppressed the people and mismanaged the district. Mr. Breeks not unnaturally, resented the investigation of his conduct by a native, and protested against the same, on which Mr. Chaplain was sent to make an impartial inquiry into the conduct of both parties, which resulted in Mr. Breeks being ordered to remain at home without employ for twelve years (?) and the dismissal of his subordinates. Latchman Rao afterwards went to Madras, where his experience and judgment were highly appreciated by Sir Thomas Munro, whom he accompanied in his tours, and by whom he was deputed with a large staff and a guard of sepoys to make inquiries as to the alleged concealment of treasure in the Rāja's palace at Seringapatam. This occupied him some two years, after which he was appointed as Sheristadar of Trichinopoly by Sir Thomas Munro, who shortly afterwards died. Hearing of this Latchman Rao, who had always possessed an independent fortune and served from attachment to Munro, not from necessity, resigned and came to live at Daulatābād. Mr. Lushington, the next Governor and the Board of Revenue were anxious to retain his services and he reluctantly consented to resume his post at Trichinopoly, where he remained for two years. Finding, however, that his services of fully 35 years were not recompensed, he resigned finally, when Government *suo motu* gave him a pension of Rs. 265 per mensem, which he enjoyed for three years only, as he died at Daulatābād in 1834."

His son Bālājī Rao remained there till 1841, when he removed his residence to Kambaya-nallūr. Of Bālājī Rao, Mr. Le Fanu writes :—

"Noble in demeanour, handsome in figure and features, courteous and self-respecting, fond of sport and in his youth a bold horseman, Bālāji Rao is a specimen of what well-wishers would desire natives to be, of a class unfortunately but rarely seen and rapidly dying out. Were there many like him, the question of largely supplementing the Civil Service with native gentlemen, and the higher ranks of the Native Army for that matter also, would be readily solved, but it is as a landlord especially that Bālāji Rao commands respect. Times have been hard with him, but he has always been kind and merciful to his tenants: in the dark days of famine he impoverished himself to aid them, and in nine years he has never appeared as a plaintiff against one of

them in the Revenue Courts. He has already passed the allotted span of human life, the ears which in youth rang with the thunder of battle will soon be deaf to the voice of friendship, and then the last living link will have been severed which binds Salem to Munro."

Bālājī Rao died in December, 1891, at the age of 82. The estate continued to be jointly held by his three sons till 1899, when a partition was effected, the mitta being divided into the Kasba, Irumattūr, and Ichambādi Divisions. Except for this partition the mitta has remained intact and the mittadars' revenues have increased, a rare phenomenon in Salem mittas.

History.

Chōla rule in Kambaya-nallūr is commemorated by an inscription [1] of Vikrama Chōla (dated 1130 A.D.), on a slab on the tank sluice, and another[2] of Kulōttunga III, (dated 1200 A.D.), in Tamil verse in the central shrine of the Dēsināthēsvara Temple. The latter mentions the name of the chieftain Vidukādalagiya-Perumāl, ruler of Tagadūr.[3] In the same shrine there are two inscriptions of the second year of the Hoysala Visvanātha, who succeeded to what was left of Rāmanātha's dominions in 1295 A.D. One of these records a grant by one Madurāntaka Vīra-Nulamban Rājanārāyana Bairavan, a name mentioned in an inscription at Tukkojanahalli, dated 1303 A.D.[5] The other records a gift to the temple of Dēsinayakar at Nāgaiyanpalli, an ancient name of Kambaya-nallūr. The only Vijayanagar inscription is one of Bukka II, dated 1405 A.D.[6]

About 2 miles north-east of Kambaya-nallūr, at the confluence of the Kambaya-nallūr river with the Pennaiyār, and near the village of Oddapatti, are traces of an abandoned fort of large size known as Shevarāyan-kōttai. Legend relates how the lord of this fort, Shevarāyan by name, married the daughter of the lord of Adaman-kōttai, and then quarrelled with his father-in-law, who advanced against him with all his forces. Shevarāyan-kōttai was well supplied with food, which was conveyed within by a secret underground passage, while the investing army was reduced to the verge of starvation, and the siege would have been raised, had not the wife of Shevarāyan taken pity on her father, and supplied him with provisions. Unfortunately, in doing so, she betrayed to her father the secret passage. The ungrateful father took advantage of this knowledge, blocked the passage, and ruined the hopes of the beleagured garrison. Shevarāyan, in despair, decapitated his faithless wife, and flung her head from the ramparts at her father's feet; then mounted his charger, dashed into the river, and fled

[1] G.E. No. 12 of 1900.
[2] Vide s.v. Dharmapuri.
[3] Vide s.v Kāri-mangalam.
[4] Cf. Ep. Ind., VI, pp. 332-4.
[5] G.E. Nos. 6 and 10 of 1900.
[6] G.E. No. 11 of 1900.

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away to the Shevaroy Hills. On a rock in the bed of the Pennaiyār the marks of his horse's hoofs may still be seen, and every year, in Purattāsi and Kārtigai, lamps are lit on this spot in memory of the frantic deed.

MORAPPŪR.

Morappūr, a Railway Station at the 169th mile from Madras; a place of little importance at present, except as being the nearest station to Harūr, and the Junction of the Broad Gauge Main Line with the Light Railway to Dharmapuri. Should the feeder line be eventually extended to Bangalore, Morappūr has a chance of becoming a big trade centre. Morappūr was the Kasba of a Taluk under Tipu, and continued so under Read till 1796, when it was abolished. It belonged to Munro's Division.

PĀPI-REDDI-PATTI.

Pāpi-Reddi-patti lies at the northern end of the Manjavādi Pass, about 24 miles from Salem, and 2 miles from the junction of the Salem-Tiruppattūr Trunk Road with the feeder road to Bommidi Railway Station. Next to Harūr, it is the largest village in the taluk.

SINGĀRAPET.

Singārapet lies about 5 miles east of Ūttankarai, on the Bangalore-Cuddalore Trunk Road. It is said that the name was originally Singiri-patti, from one Singiri Nāyakkan, a local celebrity of long ago, and that the present form Singāra-pētta, (= "Fair City"), is a modification of later years. The village site adjoins that of Karuga-patti, the two sites virtually forming one village. The remains of a fort, about a quarter of a mile in perimeter, can still be seen. The fort site is now leased on patta, and covered with prickly-pear. Of the population of 1,039, about one-fourth are Muhammadans.

Singārapet is the first place of any size on the Bāramahāl side of the Chengam Pass. All the salt traffic of South Arcot District with the Taluks of Ūttankarai, Krishnagiri and Dharmapuri used to find its way through this village, and the carts returned laden with tamarind, castor-oil seed, and other products of the district. The advent of the Railway has done much to divert this traffic. At the Monday shandy the products of the adjoining Javādi Hills, such as timber, *āvāram* and *konnai* bark, honey, wax, mustard and ghee, find a convenient mart, and there is a ready demand for salt, grain, oil, leather, bamboo-mats and baskets. The chief local industries are weaving, oil-pressing and the manufacture of bamboo and *kōrai* mats.

Commanding as it does the Chengam Pass, Singārapet was of great strategic importance in the wars of Tipu and Haidar. Twice Haidar had the opportunity, by seizing the Chengam Pass, of preventing a junction between Colonel Smith, operating in the Bāramahāl, and Colonel Wood, advancing with reinforcements

SINGĀRAPET.

from the direction of Tiruvannāmalai, and twice Haidar missed his chance. The first occasion was at the end of August, 1767, when Smith moved from Kākankarai to Chengam, with Haidar and Nizam Ali at his heels. "The first march," says Wilks[1] "was through a road of ordinary breadth, formed by felling the trees of a forest considered impenetrable in most places to ordinary travellers." The second occasion was after the relief of Ambūr, in December of the same year, when Haidar retreated on Kāvēri-patnam before Smith's Vellore Column.

It was near here, too, that Haidar attempted in person to intercept Captain R. V. Fitzgerald's convoy on December 29, 1767, and suffered a severe reverse at the hand of Major Thomas Fitzgerald's relieving force. It was through the Chengam Pass that Haidar dashed at the opening of the Second War, and it was by the same route that, in February, 1791, Tipu doubled back from Pondicherry, when he learned of Cornwallis' march on Bangalore. Singārapet is mentioned as a halting place for the English prisoners, who, in December, 1780, were marched from Ārni to Bangalore.[2]

Singārapet was, under Read, the Kasba of a Taluk, but the Taluk was abolished in Fasli 1206 (1796-7).

TENKARAI-KŌTTAI.

Tenkarai-Kōttai[3] (population 954, of which about one-fourth are Muhammadans and one-eighth Christians) lies at the tri-junction of roads from Harūr, Morappūr and Bommidi Station, on the bank of a stream called the Jalakantēsvara River. The place has fallen from its former glory. Tradition connects it with the Gatti Mudaliyārs, with Chennappa Nāyaka, Poligār of Salem, and with the eighteenth century freebooter Chila Nāyaka[4]. It is hard to see how it ever came to be of political importance, situated as it is in one of the most out-of-the-way corners of the Bāramahāl.

The village itself is insignificant. It contains a temple sacred to Draupadi. The Fort, which covers about 40 acres, contains a temple to Siva (Nanjundēsvara), and another to Vishnu (Kaliyāna-Rāma), which enjoy between them a *tasdik* allowance of Rs. 580 per annum. The *mahā-mantapam* of the Vishnu temple is supported by fantastically carved columns, similar in style to those at Tāra-mangalam, and the moulding of the plinth and the flexure of the cornice follow the best Dravidian manner.

The Kachēri, which, in the days when Tenkarai-kōttai was the head-quarters of a taluk, served as a Taluk Office, is an elaborate

[1] Wilks, Vol. I, p. 312. [2] *Memoirs of the late War in Asia, Vol. II, p. 41.*

[3] The name means "the Fort on the South Bank."

[4] Vide p. 231, s.v. Tirta-malai.

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structure, the verandah of which is supported by cusped arches in the Saracenic style characteristic of the civil architecture of Vijayanagar. The Fort also contains the remains of a substantial grain magazine, and of a "Queen's Bath," which was filled by a conduit from the river. The Fort wall, in spite of its ruined condition, stands in parts to a height of 25′.

The tradition connected with the foundation of the Fort is that Chennappa Nāyaka, Poligār of Salem,[1] came to this spot, then a desert, to enjoy the pleasures of the chase. The tables were turned; for a hare, or according to another tradition an iguana, gave chase to the Poligār's dogs. The Poligār halted there that night, pondering over what had happened; when to him appeared a vision of Rāma, who told him to dig in the spot where this happened, and build a fort and a temple in his honour with the wealth which he should find. The Poligār accordingly unearthed a considerable treasure, and left his brother as his lieutenant, to carry out Rāma's instructions, while he himself returned to Salem. The brother was not slow to set about his appointed task, and fort, houses, and temples rose rapidly on all sides, when an underling, to whom he had given some ground of offence, wrote privately to the Poligār accusing him of misappropriating the divine bequest. The Poligār at once started for Tenkarai-kōttai, and, while yet a few miles off, his brother came to meet him with a small retinue; on which the Poligār, whose treacherous advisers persuaded him that his brother meant to give battle, sent on his troops with orders to stab his brother to the heart. This was done, and the Poligār continued his march to Tenkarai-kōttai, where he found that all his bequests had been attended to. Filled with grief, he committed suicide, and, to crown the tragedy, his wife threw herself into his funeral pyre and perished in the flames. The tank and anaikat over the Jalakantēsvara River are attributed to his ill-fated brother.

Tenkarai-kōttai was taken from Bijāpur in 1652 by Kantīrava Narasa Rāja. It was the first fort to fall to Colonel Wood in 1768. It was garrisoned by regular sepoys, and offered a respectable defence, till preparations were ready for assault, when it surrendered (February 12, 1768). Haidar retook the place on December 7th of the same year.

Tenkarai-kōttai continued to be an important town in the days of Tipu and Munro. Under Read it was the head-quarters of a Taluk, and remained so till the introduction of the Permanent Settlement. The abolition of the Taluk was a fatal blow to the

[1] See pp. 249–50, s.v. Salem 250.

prosperity of the place. In Fasli 1231 (October 1821), the Tenkarai-kōttai Taluk was re-formed, but the Kasba was fixed at Kambaya-nallūr, and two years later was transferred to Harūr.

Tīrta-malai, population 458, lies by road about 6½ miles south by east of Hanuma-tīrtam, and about 9½ miles north-east of Harūr.

The hill of Tīrta-malai (3,220′ above sea-level), is one of the most conspicuous landmarks in the Bāramahāl, and is perhaps the most sacred spot in the whole district. It lies about two miles beyond the junction of the roads which run from Harūr and Hanuma-tīrtam to Kōttai-patti, and is about 8 miles in a bee-line from Harūr, and a little less from Hanuma-tīrtam.

At the foot of the hill is a small village containing about a score [1] of chattrams for pilgrims, and a Siva temple surrounded by a typical quadrangular Car Street. There is another Siva temple on the hill, and the Tīrtagirīsvara Dēvastānam draws a *tasdik* allowance of over Rs. 1,000 per annum. The annual festival is held in Māsi (February), and lasts for ten days, but the concourse is not great, the number of pilgrims ranging between 2,000 and 3,000.

Tīrta-malai is so named from the sacred springs or *tīrtams* which it contains. Enclosing these a temple has been built, and the place is one of much sanctity in the eyes of the Hindu. The hill is of very remarkable conformation. Viewed from the north a narrow ridge of magnetic iron-stone, something like a hog's mane, runs up from the bottom for nearly three-fourths of its height. The ledge is, on the upper side, not more than two or three feet wide, and the perpendicular sides of this extraordinary vertebral column effectually prevent even the most daring climber from attempting the ascent from this point. Above this the mountain, which is otherwise one mass of jungle, towers up into some half dozen peaks, varying in height, and not all distinguishable from the same point of view. A flight of slippery steps, worn by the feet of countless votaries, leads for about three-quarters of a mile from the foot to the temple. Above this a narrow path winds through thorny jungle along the eastern side of the hill, until the crest of the hog's mane is reached. Here it crosses to the western side, and leads the unwary explorer through crags and rocks to Chīla Nāyakka's hill fort. Innumerable granite cannon balls lie about, testifying to the warm reception which this Reiver was prepared to afford to unwelcome visitors; while, on the very summit of the hill, marked by a large iron

[1] The Tahsildar reports that out of 29 chattrams, 19 are in good order, 7 dilapidated, and of the remaining 3 only the vacant sites remain.

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pot, in which during festivals a beacon is kept burning, is the spot where he stored his treasures. A safer place could hardly be conceived. The summit barely affords room to three or four persons to crouch down holding for dear life to the rocks; while a glance to right or left renders the head giddy, and makes the descent even more perilous than the ascent was. From this point a *coup d' œil*, scarcely to be surpassed in grandeur, is afforded.

The hill is a very Proteus in appearance: from one side it seems to be a narrow single peak: from another it has three distinct peaks, and when ascended the peaks multiply. Most of the *tīrtams* are mere driblets from the side of the rock, which are arrested high up above the ground by spouts, from which they fall on the worshippers who bathe under them and drink the waters. Each *tīrtam* is marked by a miniature pagoda, and each has its appropriate name and legend.

About a score of inscriptions[1] have been copied at Tīrta-malai. In one of them[2] the alphabet used is Vatteluttu, but the inscription is too much damaged to be readily deciphered. Another epigraph[3] mentions a king named Mallidēva Mahārāju, who is conjectured to be a Western Ganga. It refers to the gift of a village of Ālambādi in Adaiyūr Nād.[4] The inscription is preceded by the words "*Svasti Sri Kuvalālapura paramēsvara Ganga Kulotta*," which means "Hail; prosperity, the supreme ruler of Kuvalālapuram, the upraiser of the Ganga Family," and the characters used for these words appear to be somewhat older than the rest of the inscription.[5] Chōla rule is evidenced by 11 inscriptions, which bear the familiar names Rājarāja, Rājēndra Chōla and Kulōttunga; but to which monarchs they refer is not known. There are five Vijayanagar inscriptions,[6] all of the First Dynasty; they bear the names of Bukka II (1399 A.D.), Vijaya Bhūpati Rāya, son of Dēva Rāya I (1409 A.D.), Vīra Vijaya Rāya Udaiyār[7] (1411 A.D.), and Dēva Rāya II (1428 A.D.).

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[1] G.E. Nos. 658 to 676 of 1905. [2] G.E. No. 668 of 1905.

[3] G.E. No. 662 of 1905.

[4] Ālambādi is a village situated within the angle made by the Pennaiyār, just east of Tīrta-malai.

[5] In the Udayendiram Plates of the Bāna King Vikramāditya II, edited in Ep. Ind., III, p. 74, a Bāna King named Malla-Deva is mentioned, who was father of Bāna-vidyādhara, who according to Dr. Hultzsch married a grand-daughter of Sivamāra II, the founder of the Ganga-Bāna dynasty of Kolār. See, however, S.I.I., Vol. III, No. 47.

[6] G.E. Nos. 664, 665, 658, 659 and 666 of 1905.

[7] Probably the same person as Bhūpati Rāya, vide genealogy published in G. E. Report for 1907, p. 86.

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Lastly there is a Telugu inscription[1] dated 1697 A.D. on the south wall of the Sīlai Nāyudu (or Chīla Nāyaka) *mantapam* which refers to the setting up of the image of Kāsi-Visvanātha in the central shrine. Chīla Nāyaka appears to be the title given to a series of freebooters, whom legend connects with Tīrta-malai, Tenkarai-kōttai and Salem from the days of Father John de Britto to the days of Alexander Read. De Britto, writing in 1683,[2] speaks of the depredations of a body of Mysoreans under the leadership of "Sila-nayakan" in the neighbourhood of Tiruvannāmalai, and Read complains of the ruin of trade through the Chengam Pass caused by the plundering raids of a brigand of the same name.

UTTANKARAI.

Ūttankarai (population 1,282 of which about one-fourth are Muhammadans), lies at the point where the Bangalore-Cuddalore Trunk road is intersected by the Tiruppattūr-Salem road. It is 54 miles from Salem, and some 5 miles from Sāmalpatti Station.

The Kasba of Tenkarai-kōttai Taluk was shifted to Ūttankarai in August 1825, and with the exception of short transfers to Kunnattūr and Harūr, has remained there to date (1913), but its permanent transfer to Harūr is shortly to be effected, and Uttankarai will then be the head-quarters of a Deputy Tahsildar.

Ūttankarai was a favourite halting place, and no less than four camping topes testify to the interest taken in the village by District Officers. North of the Sāmalpatti road is the Arbuthnott Tope, and opposite to it is Le Fanu's Tope. The Atkinson Bandi Mēdu Tope is close to the shandy site, and the Pearse Tope is south of the village.[3]

III. TALAGHAT—SALEM TALUK.

SALEM TALUK.

Salem Taluk is bounded on the north by the Taluk of Ūttankarai, on the west by those of Ōmalūr and Tiruchengōdu, on the east by Āttūr, and on the south by Nāmakkal Taluk of Trichinopoly District. Its greatest length from north to south is thirty-eight miles, from east to west twenty-four miles.

The Taluk is very diversified in aspect, containing hill and vale, desert wilds and smiling cultivation, the fierce heat of the tropics, and a climate nearly approaching that of an English summer. The greater part of the Taluk is composed of valleys, from five to twelve miles wide, shut in by lofty ranges of hills, as,

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[1] G.E. No. 607 of 1905.

[2] Bertrand, *La Mission du Madurē*, Vol. III, p. 345.

[3] Mr. Atkinson was Head Assistant Collector, and Dr. Pearse, District Surgeon.

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for instance, the valleys in which Salem and Nāmagiripet lie; in the south, midway between Salem and Rāsipuram, nature runs wild in a mass of fantastic durgs and hills tumbled about in the utmost disorder. On the north the Shevaroys, clothed in jungle, bound the valley, some seven miles wide, in which the town of Salem lies, and are hardly distinguishable at a distance from the Tenāndē-malais, which rise further to the north-east, the Manjavādi Pass lying between them. On the south the Jerugu-malais hem it in. The valley opens out towards the west, but narrows to a point beyond Kāri-patti on the east, where the Gōdu-malai and the Tēn-malai menace the route which leads to the Carnatic. South of Salem and near Mallūr is the wild mass of durgs before mentioned, and east of them, parallel to the Jerugu-malai, tower the Bōda-malai and Kodda-malai, which in height almost rival the Shevaroys. Some thirteen or fourteen miles south of Salem the vale of Nāmagiripet, somewhat similar in its general features, lies between the Bōda-malai and the Kolli-malais, closed up on the east by the Ayilpatti Kanavāy or Ghat, but more open on the west towards Tiruchengōdu and Nāmakkal. Except the main body of the Shevaroys, almost the whole of the Taluk is drained by the Tiru-mani-muttār or Salem River.

History.

Except for the legends that cluster round the temples of Salem City, there is little of historic interest in the Taluk.

Land Revenue.

The Land Revenue is made up as follows:—

		Demand (Fasli 1320).
	SQ. MILES.	RS.
Ryotwari including Minor Inams	626·32	3,19,459
Mitta	85·88	50,776
Shrōtriyam and Inam	10·41	8,524
Total ...	722·61	3,78,759

Ryotwari occupation—

	Extent.	Assessment.
	ACS.	RS.
Dry	158,224	2,43,812
Wet	11,105	64,886

Mittas.

The Mittas, thirteen in number, are mostly large, Salem Mitta being the largest in the District.

Mitta.	Pēshkash.	Mitta.	Pēshkash.
	RS.		RS.
Alagū-puram	2,753	Kannūrkurichi	9,594
Annadāna-patti ...	3,764	Palla-patti .. .	3,850
Arasam-pālaiyam ...	250	Rākki-patti .	518
Chandra-sēkhara-puram.	1,816	Rāsipuram	2,946
Kūkkāvēri	2,647	Salem	15,890
Kaliyāni . ..	1,848	Singalānda-puram ...	4,576
Kanakabomman-patti ...	325		

Irrigation.

The chief tanks are those of Dalavāy-patti (irrigable *āyakat* 74 acres), Andipatti (67 acres), Malla-Mūppam-patti (57 acres), Sūra-mangalam (115 acres), Neykkāra-patti (223 acres), Sīrā-palli (212 acres), Panamarattu-patti (936 acres), Ammā-pālaiyam (242 acres), Anai-pālaiyam (389 acres), Ālattūr (125 acres), Pattanam (203 acres), Toppa-patti (339 acres), Sīmūr (Akkaraipatti) (301 acres), and Ēlūr (371 acres).

Forests

The area covered by Reserved Forests is 119,374 acres, of which 84,988 belong to Salem East Range, 23,565 to Harūr South Range and 10,821 to Salem West Range, the last named belonging to the Northern Division, and the others to Salem South Details of the Reserves are given in the following statement :—

No.	Name.	Area.	Date.	No.	Name.	Area.	Date.
			HARUR SOUTH RANGE.				
14	Mallāpuram Ghat.*	1,952	12-9-90	15	Nārthen-chedu *	2,599	2-8-87
52	Mallāpuram Ghat Extension. *	928	12-9-90	54	Nārthen-chedu Extension.*	973	29-3-87
				16	Vāniyār * ..	5,139	13-8-87
137	Mongalakkal * .	313	7-10-95	17	Kuttūr * .	5,369	2-9-87
53	Ajjampatti * ..	1,683	13-8-87	141	Kuttūr Extension*.	1,472	7-1-96
136	Bouthikkal * ..	294	14-9-95				
139	Bōdēkād * ...	2,822	7-10-05				
					Total ..	23,564	
			SALEM EAST RANGE.				
84	Kāppattu †	4,421	1892	12	Palāppādi ‡ ..	5,441	16-9-91
19	Manjavādi † ...	9,191	22-7-87	87	Gōdu-malai ‡ .	5,512	13-8-89
183	Velampatti †[1] ..	4,839	20-2-01	112	Vellāla-gundam ‡	2,717	7-2-99
83	Arasan-kādu ‡ ..	1,058	31-8-92	186	Tirumanūr ‡ ..	4,462	2-6-03
82	Puliyan-kādu ‡ .	525	24-3-91	88	Jallūttu ‡ ..	9,121	27-8-89
111	Kudi-maduvu ‡ ...	4,424	5-9-92	59	Pudu-patti ‡ ...	7,001	31-3-93
85	Matti-kottai ‡ ...	3,682	18-6-90	1	Bōda-malai ‡ ..	5,640	10-12-86
86	Punga-maduvu ‡ .	2,408	18-6-90	188	Mallūr ‡ . ..	5,808	18-9-02
184	Kurichi ‡ .	3,409	20-2-01	90	Konja-malai ‡ ..	4,300	12-1-91
					Total ...	84,988	
			SALEM WEST RANGE.				
74	Kurumba-pat §.	8,819	20-7-03	101	Seryīai-malai ‖ .	480	7-3-92
16	Nagara-malai §.	1,139	19-1-94	94	Maryland ‖ ..	383	25-7-90
					Total ...	10,821	

* Shevaroys North Working Circle † Shevaroys East.

‡ Twelve scattered Working Circles. All the Harūr South and Salem West Reserves are situated on the Shevaroys as well as Kāppattu and Manjavādi.

§ Shevaroys South. ‖ Shevaroys Central.

[1] Velampatti Reserve is partly in Shevaroys East Circle, the rest of it form a circle in itself.

CHAP. XV. SALEM TALUK.

Communications.

There are two Railway Stations in the Taluk, Sūra-mangalam and Ariyānūr. Sūra-mangalam, 207 miles from Madras is, of course, the busiest station in the District. Ariyānūr is insignificant.

The Salem-Nāmakkal road is one of the most frequented in the District; the Salem-Āttūr road is almost as important. The Salem-Ōmalūr road ranks third. The roads to Sankaridrug and the Manjavādi Ghat cannot compete with the railway. At Andagalūr, where the Namakkal road is crossed by the Rāsipuram-Tiruchengōdu road, three toll-gates under one contractor tap the traffic from north, south, east and west.[1] It is usually called the Maskāli-patti gate, and fetches a higher bid than any other in the District. The other roads are of little importance. Besides Maskāli-patti and the Municipal Tolls, there is a gate at Sēshan-chāvadi on the Āttūr road, and tolls are collected on the Old Shevaroy Ghat at Gundūr.

Industries.

Industries rank higher in Salem Taluk than anywhere else in the district. First in importance come silk and cotton-weaving. There is a big business in the manufacture of bamboo mats in Salem town, and the tanneries deserve note. Cane jaggery is made on a large scale in the Rāsipuram Division. Iron-smelting still survives at Nāmagiripet and Ariyā-Kavundan-pālaiyam. Stone and brass work of moderate merit are turned out at Pattanam, and also in Rāsipuram.

Trade.

The chief markets are held on Sundays at Attayām-patti (Taluk Board 1880), on Mondays at Panamarattu-patti, on Tuesdays at Shevāpet and Rāsipuram (Taluk Board 1889), on Thursdays at Mallūr (Taluk Board 1894) and Ayōdhyā-patnam (Taluk Board 1895), on Fridays at Namagiripet (Taluk Board 1894). All these, except Shevāpet, are leased by the Taluk Board, the average proceeds being well over Rs. 2,000 per annum. Shevāpet brings an average of about Rs 1,300 to the Salem Municipality. There are also shandies at Pillā-nallūr (Sundays), Pallipatti (Rāsipuram; Mondays), Tirumalagiri (Wednesdays), Naikadichampatti (Thursdays), Vennandūr and Uttama chōlapuram (Saturdays). On the Shevaroys there are markets on Sundays at Yercaud and Nāgalūr.

Shevāpet is, of course, the chief market, and most things are procurable there, including sheep and cattle. Cattle are also sold at Āttayāmpatti which stands first in the District for sales of cloths. Rāsipuram is important for its grain trade.

Salem City is the chief wholesale emporium in the District (Vol. I, p. 283). The chief imports are salt, chōlam, kambu,

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[1] Andagalūr and Minnampalli are subsidiary gates to Maskāli-patti and the three are sold together.

dhall, rāgi, paddy, Bengal-gram, soap-nut, gingelly-oil and cloth. The last named is brought in from Madras, Kumbakōnam, Madura and Coimbatore.

ĀTTAYĀM-PATTI.

Āttayām-patti is situated on the borders of Tiruchengōdu Taluk, on the Salem-Tiruchengōdu road. It is 7 miles from Ariyānūr Railway Station, and about the same distance from MacDonald's Choultry. It owes its importance to its cloth trade, its weekly market being the chief wholesale emporium for the cloths woven in Rāsipuram Firka, and the neighbouring villages of Tiruchengōdu. About 1½ miles east of Āttayām-patti is the little village of Chennagiri, which Read made the Kasba of a Taluk. Chennagiri Taluk was abolished in 1803.

AYODHYĀPATNAM.

Ayōdhyā-patnam is a small village about 5 miles east of Salem, in the fork of the Āttūr and Manjavādi roads. As the name, "City of Ayōdhya" (Oudh), indicates, tradition connects the spot with the wanderings of Rāma. The temple, which is dedicated to Kōthandarāma, is neither large nor in good repair, but its sculptures are interesting. The cornices and horse pillars are reminiscent of the Madura style of the period of Tirumala Nāyaka, and four figures carved in the *mahā-mantapam* are said to represent that ruler, his wife and his two sons. Unfortunately much of the stone work is disfigured with hideous modern coloration, and the wall on either side of the entrance is smothered with the names of people who in recent years have presented the temple with small donations.

MALLŪR.

Mallūr lies 8 miles south of Salem on the Salem-Nāmakkal road. It is an important halting place on the journey to Nāmakkal, being just short of half-way to Munchāvadi. There is a Local Fund bungalow at this place. Five and a half miles from Salem on the Salem-Nāmakkal road and on the western side of the road is a rock known as the *Poy Mān Karadu* (False Deer Rock). It derives its name from the fact that, by a curious optical illusion, the play of light in a cleft of the rock produces a fawn-coloured patch on a dark background, which at a distance bears a most striking resemblance to a deer. The phenomenon has, not unnaturally, led to the localising of a well-known story in the Rāmāyana.

Rāvana visited Sita in the guise of a Sanyāsi, and ordered his uncle Mārīcha to assume the form of a deer and attract Sita's notice. Sita, when she saw the deer, insisted that Rāma must capture it for her. Rāma attempted to take it alive, but the deer eluded him, and, weary with the chase, he shot it with an arrow. The spot where he aimed the arrow is now called Sōragai[1] ("tired-arm"), the arrow struck the deer at Bānāpuram[2] ("arrow town"), and the deer fell dead at Mānattāl[3]. As the deer was dying, it cried out "Sita! Lakshmana!"

[1] Eighteen miles from Salem, on the Nangavalli Road.
[2] Two miles from Sōragai.
[3] One mile from Bānāpuram.

CHAP. XV. NĀMAGIRIPET.

Sita heard this, and thought Rāma was calling. She insisted on Lakshmana going to see what was wrong. Lakshmana reluctantly left her alone, and as soon as he was gone, Rāvana seized Sita and carried her off to Ceylon. The False Deer Rock proves the truth of the legend.

Nāmagiripet is a large Union village, situated about six miles east of Rāsipuram, on the Rāsipuram-Āttūr road, near the entrance to the narrow Pass between the outlying spurs of the *Bōda-malais* and *Kolli-malais* known as the Ayilpatti Kanavāy. Mr. LeFanu describes it as noted for the fertility of its soil, its excellent system of agriculture, and formerly for its iron-works.

"The huge mound of ashes and cinders at the corner of the town testifies to the pristine activity of its iron-works. The denuded hills indicate the cause of the downfall of this industry, viz., want of fuel. The ore is still smelted on a small scale in the same place and is of very superior quality [1]."

The village contains little of interest. There is an important community of Kōmatis, who still "live in hovels, a trace of the days when a man was afraid to betray his wealth." The iron ore is smelted by Katti Pariahs, who sell the pig to Telugu blacksmiths to be worked up into sugar boilers, agricultural implements, etc.

RĀSIPURAM.

Rāsipuram Union is situated two miles east of the 15th milestone on the Salem-Nāmakkal road. It has direct road communication with Tiruchengōdu via Vaiyappa-malai, with Āttūr (34 miles) via Ayilpatti, and via Bēlu-kurichi with Sēnda-mangalam (14 miles). It lies 16 miles from Salem, and 17 miles from Nāmakkal. Its trade is tapped by the Andagalūr toll-gates.

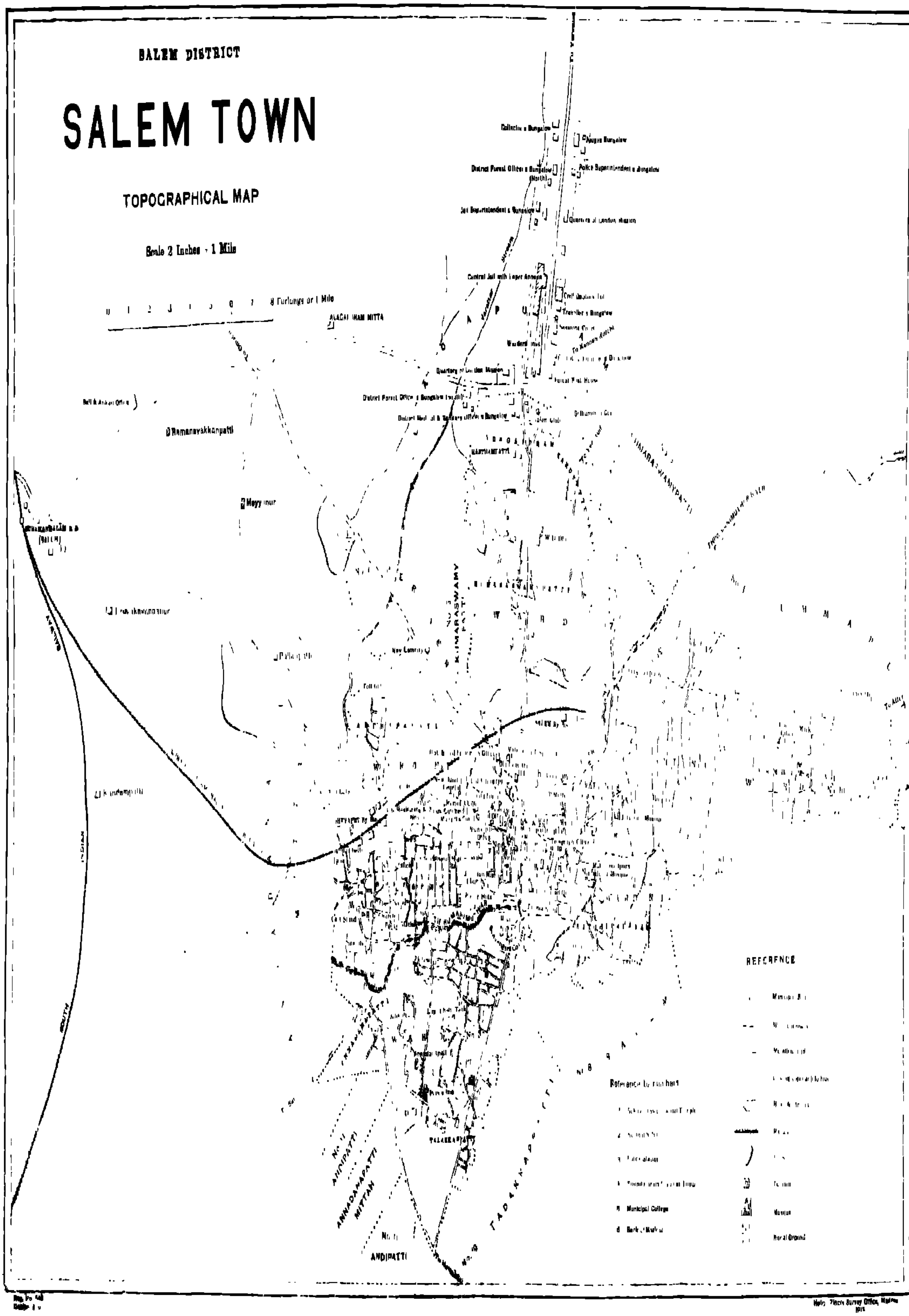
The name is derived by some from the Vishnu temple dedicated to Svarna-Varadarāja-swāmi, the town being originally called Svarna-Varada-Rāja-puram, then Varada-Rāja-puram, and then Rājāpuram, a spelling adopted on the old postal seals.

The four main streets of the town form four sides of a rectangle, and through them pass the usual car processions at festivals. The Kailāsanātha temple is a fairly complete specimen of its type. In front and on either side of the *mahā-mantapam* is a fine pillared hall. Contrary to the usual practice the shrine of the temple faces west. The *yāga-sālai*, *pancha-lingas* and *madapalli* are on the east side, behind the temple proper. Near the *yāga-sālai* is a shrine to Bhairava whose *vāhanam* is a dog. It is said that in former days the key of the main shrine was laid before Bhairava for safety, and none dare touch it.

Not far from Rāsipuram is Kalkāvēri or Kākkāvēri, one of the oldest Roman Catholic settlements in the District.

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[1] For the method of smelting see Vol. I, pp. 272-3.


SALEM DISTRICT
SALEM TOWN
TOPOGRAPHICAL MAP
Scale 2 Inches = 1 Mile
8 Furlongs or 1 Mile
Collector's Bungalow
Police Superintendent's Bungalow
Central Jail with Leper Annexe
Traveller's Bungalow
Ramanayakkanpatti
KUMARASWAMY PATTI
REFERENCE
Reference to numbers
Municipal College
ANNADANAPATTI MITTAH
ANDIPATTI
TADAKKAPATTI

Salem City is situated on the Tiru-mani-muttar (otherwise called the "Salem River"), at the trijunction of the Bangalore, Trichinopoly and Cuddalore roads. It is surrounded by an amphitheatre of hills; five miles to the north tower the majestic Shevaroys; closer in are the lesser eminences of the barren Nagara-malai, the south is barred by the Jerugu-malai ridge, to the west is the rugged Kanja-malai, while to the east the long vista of the Salem-Āttūr valley is blocked by the fantastic peak of the Gōdu-malai. The town itself is rich in verdure; the main roads are shaded with magnificent avenues: the courses of the river and its tributary streams are marked with over-arching palms and luxuriant betel gardens, the monotony of bricks and mortar is relieved by broad acres of ragi and paddy cultivation and the exuberant foliage of mango orchards.

Salem at one time had an evil reputation for malaria and cholera. In the absence of proper drainage, malaria is difficult to eradicate. Cholera, it is hoped, has been exorcised by the water of the Panamarattu-patti reservoir[1]. In rainless weather radiation from the surrounding hills renders the temperature unpleasantly hot, but the heat is abated by frequent thunder showers, and, thanks to the normal dryness of the atmosphere, the climate, except in the more densely populated quarters, is on the whole healthy.

The town is divided by the Tiru-mani-muttār into two main divisions, Salem proper being on the left bank to the east, and Shevapet on the right bank to the west. Between the two, on the right bank of the river, is the Fort, at the north-east angle of which the river is spanned by a bridge. The bridge may fairly be called the heart of Salem District. The Bangalore (Ōmalūr) Trunk Road approaches the bridge from the north-west, by the bund of the Periya-Ēri or Chucklers' Tank, due north from the bridge runs the road to Yercaud, which passes through the northern suburbs; eastward from the bridge, on the left bank, runs the Cuddalore (Āttūr) Trunk Road, which passes through the heart of Salem proper; and southward from this branches the Nāmakkal road, which leads ultimately to Trichinopoly.

Fort.

The Fort is the oldest quarter of the town. On the east and south it is protected by the Tiru-mani-muttār, but on the north and west it must have been easily assailable. Of the original defences, only the eastern rampart remains, a simple bank of earth revetted with rough stones, which can be traced from the Hospital compound up to the breached dam known as the Mūlai ("Corner") Anaikat. At this corner was formerly a *teppakulam*,

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[1] Vide Vol. I, pp. 318–9.

CHAP. XV. SALEM CITY.

Fort

which was filled with water ponded back by the anaikat, and which in turn supplied the Fort ditch. The southern rampart has been levelled and the ditch filled; the site of the ditch is occupied by a road, and the site of the wall is now built on. The western rampart ran parallel to the wall of the London Mission compound, on the opposite side of the broad avenue which bounds that compound on the east. The avenue itself was laid out as a shandy site, but the space available proved inadequate, and for sanitary reasons the shandy was shifted to a new site, west of Shevāpet. An old plan of the Mission compound shows six small bastions in the eastern rampart, and it is possible that a mound of earth within the compound, and the depressions on its eastern side, are connected with outlying defences.

The main entrance to the Fort was, it is said, on the north. No trace of this northern rampart is visible, but the loosely compacted nature of the soil, at the back of the compounds in which the College and Town Hall now stand, indicates that the ditch must have taken the line of what is now known as Paul Pillai's Road.

The chief buildings within the Fort are the Mosque[1] and the Saundararāja-Perumāl (Vishnu) Temple.[2] The floor of the former is 2′, that of the latter 4′ below the road level. A shabby dilapidated building, used as a store by the Municipality, goes by the name of "Mahāl" (Palace), and is said to have been the Kachēri of Ismail Khan, Killedar (Commandant) of the Fort, and a Revenue Officer under Tipu. His actual residence was on a plot of high ground to the west, now covered with small houses. In a grove of coco-nuts hard by is a deep tank, with a parapet of brickwork too good in quality to be of modern date. The grove was once a *nandavanam* (flower-garden) attached to the Vishnu temple.

Public Buildings.

North of the Fort lie the chief public buildings of the Town. They fall into three groups. (*A*) South of the Trunk Road, and backing on to the Fort, are the Municipal Hospital, the Town Hall and the College. None of these buildings has any particular interest. The Hospital is a makeshift structure, which has been patched and added to at various periods. Nearer the river is the Alexandra Hospital for women and children, built in 1906. The College is dark and ill-ventilated, and has no proper playground.[3] The Town Hall was erected as a memorial to Mr. H. A. Brett (Collector 1853-62). It serves as a meeting place for the District Board as well as the Municipal

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[1] See p. 248. [2] See p. 247.

[3] A new site is being acquired in the Nāmakkal road, and a grant of Rs. 80,000 has been sanctioned by Government for a new building with hostel.

Council, and contains the offices of the Municipality and of the District Board Engineer. (*B*) North of the Trunk Road is the compound of the Collector's Office, containing a remarkable assortment of buildings. At the back of the compound is a building known as the "Old Jail," a strong structure with a double-arched roof and surrounded by a lofty wall. In the space between the building and the wall are two masonry sentry-boxes of the old semi-circular type. On either side of the entrance are small chambers, presumably utilised as guard rooms. Adjoining the wall on the south are the remains of an old racquet court. (*C*) In the angle formed by the trunk road with the main road to Shevāpet are the old Collector's Bungalow, and three buildings used as Civil and Criminal Courts. The Collector's Bungalow is now used as an office for the District Superintendent of Police, and buildings have been constructed in the compound for the accommodation of the Taluk Office, the Town Sub-Magistrate, the Stationary Sub-Magistrate, and the Sub-Registrar. The ground occupied by the Literary Society, together with the Weaving Factory has been acquired for the purpose of building a new hospital.

Public Buildings.

Christ Church.

In the triangle between the Collector's Office and the Town Hall, where formerly stood the old Billiard Room used by the European residents of the station, is Christ Church. For many years Anglican services were conducted in the Collector's Office. In 1866, a movement was started to raise funds for building a suitable place of worship Rs. 6,498 were contributed by local subscription, and a grant of Rs. 4,512 was sanctioned by Government in 1869. The foundation stone was laid in September, 1871, and the building was consecrated in October, 1875. The success of the congregation's efforts was largely due to the energy of Mr. J. W. Johnston, then Deputy Collector, and the keen personal interest taken by Mr. R. S. Chisholm, the architect. The church is of very pretty design, and contains some excellent brass-work. The east window was contributed by Mr. James Fischer in memory of his wife, Leila (died 1861), the furniture by the Rev. Thomas Foulkes. The lectern is in memory of Annie Gertrude Foulkes, who died at Coonoor in May 12, 1870. There are tablets to Major William Henry Hodges, for many years District Superintendent of Police, who died at Madras in December 9, 1878, and to Paul von Wenckstein Foulkes, who was killed in action at Dordrecht on February 16, 1900. North of the altar is a memorial to the Rev. Thomas Foulkes, retired Senior Chaplain Madras, and Honorary Incumbent of Christ Church, Salem, from 1874 to 1879, who died at Salem on August 22, 1900, aged 75 years.

CHAP. XV. SALEM CITY.

Opposite the old Collector's Bungalow is a Jain figure, seated in an attitude of meditation, now known as *Talai-vetti-Muniappan*, or the "Muni-with-a-broken-crown". By the irony of fate, the one surviving relic[1] of a creed, whose foremost tenet was the sacredness of animal life, is now propitiated with the blood of fowls and goats. Not far from this Jain statue is a small, plain, stolid-looking shrine devoted to the worship of Tīpānja-amman, containing a round-topped stone slab, about 18″ high carved in relief with two human figures.[2]

London Mission.

West of the Fort, as already stated, is the spacious compound of the London Mission. In the north-west of the compound is the old Church, begun in 1831, and completed in the following year by Mr. Crisp. It is now used as a Girls' School. The present Church was erected in 1856 under Mr. Lechler with the co-operation of the Mission Converts, who came in from their villages and contributed one month's free labour to assist in the building of it. The bricks were made in the compound, all the smith and carpenter work was done in the Industrial School; the glass only was got from England. It was renovated and re-roofed in 1906. It contains tablets in memory of Mr. Lechler (d. 1861), Mrs Robinson (d. 1900), Mrs. Phillips and Mrs. Dignum. The High School occupies the site of the old Mission Bungalow, the missionaries having transferred their residence to Hastampatti.

Shevāpet.

West of the London Mission compound lies **Shevāpet**,[3] to the north of which is the suburb of Arisi-pālaiyam. In 1901 Shevāpet, with Arisi-pālaiyam and the Fort, numbered nearly 22,000 inhabitants.

The Shevāpet Main Road running westward from the Collector's Office is a narrow, crowded thoroughfare. At this point a fine road runs to Sūra-mangalam, and forms the chief communication between Salem and the Railway Station, 3 miles away. This road continues towards the south to Annadāna-patti, crossing the river by a bridge. The extreme west of Shevāpet, on the Tāra-mangalam road, is known as Chittrai Chāvadi. Near the bridge is the market-place and the

[1] Jainism flourished at Dharmapuri, but no remains have been traced. See p. 202.

[2] Both figures appear to represent females According to a local legend the slab was erected in memory of two ladies of the Oppanakkāra community, named Tirumalai Ammāl and Vira Venkatammāl, who, on learning that their husbands had been killed in battle, immolated themselves on the spot. Similar stones exist on the road to Hastampatti, and on the Omalūr road, one near the New Cemetery and another near Reddiyūr. On each of these stones are a male and a female figure. They perhaps commemorate *satis*. Near Ammāpet is a *puli-kutti-kal*, about 4′ high, with a bas-relief of a man stabbing a tiger; another may be seen on the Nāmakkal road near Gugai.

[3] The name Shevāpet is derived from Sevvāy, the planet Mercury, on whose day (Tuesday = Mercredi), the Shevāpet shandy is held.

Roman Catholic Church. The most influential residents of Shevāpet are the Kōmatis and Vāniyars, who hold the grain trade of the District in the hollow of their hand. The north-eastern portion of Shevāpet, known as Chinnamuttu Street, together with the suburb of Arisi-pālaiyam is tenanted by weavers (Telugu Dēvāngas and Sālos). On the north-west there is a small and very uncomfortable Agrahāram. The south-east portion of Shevāpet is the Muhammadan quarter. These Muhammadans, and those of the Fort (numbering over 2,300 souls), are Pathāns, Sheiks, Sayyids, Mughals, etc., and hold aloof from the Labbais of Salem. Arisi-pālaiyam contains nothing of interest, except the Longley Tank, which in many a time of drought has saved half the town from water famine.[1] In former days there were three or four European bungalows between the old Collector's house and Arisi-pālaiyam, but these have long since disappeared.

CHAP. XV. SALEM CITY.

Gugai.

South of Shevāpet and west of the Nāmakkal Road is the quarter known as Gugai, with the outlying hamlets of Dādagā-patti and Annadāna-patti. Gugai in 1901 contained over 10,000 inhabitants, almost all Hindus, and for the most part Kanarese Dēvānga weavers. Gugai was once the site of paddy fields, and its streets have been laid out without regard to the contours of the terraced paddy flats. Hence drainage is a matter of great difficulty, and the water used in dyeing and weaving stagnates at the road-side and percolates into the soil. Gugai (in Kanarese = "Cave"), takes its name from a cave, the entrance to which is marked by the Muni-appa Temple, an old structure of simple design, which is said to be connected with the Sanyāsi Gundu at the foot of the Nāmam Spur. The cave was tenanted by a Hindu hermit, who for some inscrutable reason was petrified into the idol of Muni-appan. The idol is seated cross-legged in the attitude of meditation, and at its feet is the figure of a bearded devotee, in a similar posture. The *pūjāri* is a Dēvānga. Local traditions regarding the hermit are unusually vague.

Police Lines.

In Dadigā-patti, south of Gugai, and west of the Nāmakkal Road, are the Reserve Police Lines, which were erected after the riots of 1882. It was in this quarter that the garrison was formerly located, and remains of the officers' bungalows can still be traced. The site was well chosen, as it stands sufficiently above the surrounding country to get the full benefit of every breeze that blows, and commands a picturesque and extensive view. In some respects it is a better site for European residence than Hastampatti. The parade ground lay to the south. Hard by the limits of Annadāna-patti village is a tope known as Arab

[1] See Vol. I, p. 318, for the good work done by the oil-engine.

CHAP. XV. SALEM CITY.

Lines Tope, where, in the good old days, when horses cost little to buy and feed, Arab horse-dealers used to stable their ponies.

Garrisons.

In 1792 Salem was garrisoned by a detachment of the 22nd Madras Battalion which in 1796 was absorbed into the 3rd Regiment, Madras Native Infantry. The Commandant was Lieutenant MacDonald. The head-quarters of the Regiment were at Sankaridrug. Under Lord Clive's distribution in 1799, Salem was again occupied by a detachment of the regiment stationed at Sankaridrug. In 1823 Captain George Field, Commandant at Sankaridrug, was transferred to Salem, and from that time onward Salem appears to have taken precedence. A detachment of the 4th Dindigul Native Veteran Battalion[1] was stationed there, probably from 1816 onward, and a detachment of the 1st Madras Native Veteran Battalion was there from 1845. Detachments of the latter Battalion remained there till the troops were withdrawn altogether in 1861, the strength varying between 2 and 2½ companies.[2] Up to 1850 Salem was attached to the Centre or Presidency Division of the Madras Army, but in that year it was transferred to the Southern Division, with head-quarters at Trichinopoly.

Salem.

Salem proper, inclusive of Ponnammāpet, in 1901 numbered over 19,000 inhabitants, of whom over one-fifth were Muhammadans, and the eastern suburb of Ammāpet totalled over 8,000 more, mostly Kaikōlar weavers. The Salem-Cuddalore Trunk Road, as far east as the Varadarāja Temple, forms the Main Bazaar Street, the western portion of which is the chief centre of the cloth trade (principally in the hands of Kōmatis), the eastern section being mostly occupied by grain, vegetable, and "sundry" bazaars.

Immediately east of the bridge, is the Victoria Market, opened in 1904, and west of this is a group of buildings which serve as Government Offices. These buildings at one time formed the private residence of Mr. James Fischer, and were subsequently utilized as a Jail. A block of private buildings east of them was also at one time used for a Taluk Kachēri and a Sub-Magistrate's Court. East of these buildings, and separated from them by the Nāmakkal Road, is the conspicuous temple of Kanyakā-Paramēsvari, maintained by the Kōmati community, and behind them, to the south,[3] is a bungalow used for some time as an office by

[1] The Native Veteran Battalions were raised about 1814, and the 4th Dindigul Native Veteran Battalion was in Sankaridrug from 1816, p. 283 s. v. Sankaridrug.

[2] Except in 1857 when there were only 1½ companies.

[3] It is the tiled building that was Mr. Hargrave's. The terraced building is of later date. It accommodates temporarily the office of the Sankaridrug Deputy Collector.

the District Superintendent of Police, which is said to have been the residence of Mr. Hargrave after his retirement (or dismissal) from the Company's service in consequence of Narasa Ayyar's frauds. Between the Main Bazaar Street and the river lie the Agrahārams.

Mēttu Street.

For want of room, some of the Brahmans have migrated to the right bank of the river, to the quarter known as Mēttu Street, a hamlet clustering round the ancient Siva Temple[1] of Sukavanēsvara, where there is a better supply of fresh air and well water.

Beyond the Varadarāja Temple lie the houses of the Saurāshtra silk-weavers, extending to the hamlet of Ponnammāpet which gives its name to this quarter of the town. Ponnammāpet is tenanted by Sāle weavers. South of the Cuddalore Road is Vellakuttai Street, a settlement of Kaikōlar weavers, who also form the bulk of the population of Ammāpet, further to the east. Ammāpet contains little of interest, except a temple to Madura-Vīran, another to Vignēsvara, which is furnished with an interesting assortment of cannon, spears, etc., and the beautiful garden which shelters the tomb of the wife of Mr. George Frederick Fischer. South of the Main Bazaar Street are Kallānguttu and Jalal-pura, the chief Labbai quarters, and south again of this lies the suburb of Kichi-pālaiyam, of about 4,800 inhabitants, mostly cultivators.

Fischer's Compound.

Fischer's compound, so called from Mr. George Frederick Fischer, Zamindar of Salem, carries the memory back to the days when the textile industries of India placed her in the forefront of manufacturing countries, and when the East India Company strove to develop local industries by appointing, in each centre of indigenous manufacture, a Commercial Resident.

The compound contained two bungalows, one belonging to Charles Carpenter, and the other to Josiah Marshall Heath. Mr. Carpenter, of the Honorable Company's Civil Service on the Madras Establishment, succeeded Mr. Dashwood as Commercial Resident in the days of Alexander Read. His "name was originally spelt Charpentier, and his sister Margaret Charlotte married Sir Walter Scott (December 24th, 1797). Their father was Jean Charpentier of Lyons, a devoted loyalist during the French Revolution.[2]" Carpenter died at Salem on June 4, 1818, and was buried in the Old Cemetery.

Mr. J. M. Heath was also a member of the Company's Civil Service. He resigned in order to devote his whole energies to the Porto Novo Iron Company, in which he lost his fortune. Both he and Carpenter married daughters of Colonel Charles

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[1] For a description of this temple, see p. 247.

[2] *Vide* Mr. J. J. Cotton's *Tombs*, p. 256, No. 1639.

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SALEM CITY.

Fraser, who died at Masulipatam (April 27, 1795), in command of the Northern Division of the Army.

In this connection the following extract from Colonel Welsh's diary, dated February 12, 1824, is of interest.[1]

"In a cool delightful morning we reached Mr. Carpenter's house, now unoccupied, at the farthest end of the town, which is very extensive. This gentleman was Commercial Resident, and died at this station some years back; he was a most hospitable, liberal man, and yet left a handsome fortune. This is not only an extensive, but a beautiful spot; the ground is laid out with much taste, and divided by a railing and turnstile; there is another house, the property of Mr. Heath, elegantly furnished, but the family absent; the whole bordered by a small brook."

The Salem Zamindari.

Mr. George Frederick Fischer,[2] whom Mr. J. J. Cotton describes as "the last of the great adventurers or non-official English in Madras," was born on June 15, 1805, and came to Salem in the service of Mr. J. M. Heath in December 1822. Two or three months later, Mr. Fischer took charge of a portion of Mr. Heath's property and business, and in February, 1825, when Mr. Heath went to England, Mr. Fischer took charge of all the property, and began business on his own account. The Government contract for saltpetre was made over to him, and he took control of the Tanjore Rāja's Factory and the Factory at Erode. In March, 1833, Mr. Fischer purchased from Mr. Heath the whole of his property in Salem and Coimbatore, including the Erode Factory, for Rs. 21,000. The sale included Mr. Heath's bungalow at Salem, a number of indigo factories in Salem and Āttur Taluks, together with cotton godowns at Erode and Coimbatore. In May, 1836, Mr. Fischer purchased the Salem Zamindāri from Nainammāl, the widow of the first Zamindar, Kandappa Chetti.

An interesting glimpse of the Salem Zamindari is given by Major Bevan, who passed through Salem in 1837.[3]

"Near this (Salem) is the only zamindari, or large tract of land, farmed by a European under the Madras Presidency. He pays to the Company an annual rent of ten thousand rupees. The ryots under him cultivate the usual products of Indian agriculture, and each is assessed in a fixed proportion of the crop. With this system the

[1] *Military Reminiscences*, II, p. 189.

[2] See *Tombs* No. 1330. His grandfather, George Frederick Fischer, a ship's captain, landed in India in the middle of the 18th century. He married Rosalia Tarnso (1754–82) and their son was George Fischer (1774–1812). George Fischer was father of Lieut.-Col. Thomas James Fischer (1808–64, see *Tombs*, No. 2028), who was buried at Trichinopoly. Col. T. J. Fischer was father of Mr. James Fischer (1832–73), whose tomb is in Salem Cemetery, and who married his cousin Leila (1840–61), daughter of George Frederick Fischer, the Zamindar of Salem.

[3] *Thirty Years in India*, Vol. II, p. 355.

natives appear perfectly satisfied; and from their general aspect, the air of comfort about themselves and their dwellings, and the great increase of the population, I should say that the system was beneficial. Of course, the system would work very differently if it were not superintended personally by a Zamindar so intelligent and so deeply interested in the success of the experiment as Mr. F. He has also extensive coffee plantations on the summit of the hills adjacent to Salem, called the Shevaroy mountains."

Charles Carpenter's house has long since vanished, but Heath's house still stands unimpaired. On the river bank behind the bungalow are the remains of an indigo factory, and there are traces also of a coffee-curing barbecue. Part of the compound was used as a bleaching ground in the days of the Company's "Investment." In the compound is a large cannon, and also a sun dial bearing the legend "Latitude North 11° 37' 52", Variation West to 0° 13' 26". T. Arthur, Engineer to C. Carpenter, Esq., 1808."

Mr. G. F. Fischer, on his decease in July 1867, bequeathed the Salem property to his daughter, Mrs. Jessie Foulkes, who married the well-known oriental scholar, the Rev. Thomas Foulkes, of the Madras Ecclesiastical Establishment.

The area of the Estate is nearly 10,000 acres, exclusive of the Jerugu-malai Hills, and the net annual revenue is Rs. 32,000, of which Rs. 17,500 is paid as *pēshkash* to Government.

Nāmam Hill.

One of the first objects to catch the eye of a casual visitor in Salem is the conspicuous *Nāmam* on a spur of the Jerugu-malai to the south-east of the town. This *Nāmam*, which is of Tengalai shape, is painted with chunam and ochre on the bare rock-surface of the hill side. Each prong of the *Nāmam* is at least 40′ long and 6′ wide, and the sign is visible from all the country round. The hill commands a superb view of the Salem-Āttūr valley, and well repays a climb.

Sanyāsi Gundu.

At the foot of the Nāmam ridge is an enormous boulder, some 80′ in perimeter, known as the Sanyāsi Gundu. The soil beneath this boulder has been scooped out to form a cave, the abode it is said, of a Muhammadan hermit. Hindu tradition connects this "cave" with the "cave" in Uugai by an underground passage, but Moslem tradition disowns the connection.[1] The cave contains a grave of the ordinary Muhammadan pattern, fashioned in clay There are several other graves in the vicinity. On the boulder itself are markings which crudely suggest the imprint of a foot and the finger tips of two hands. When the boulder came rolling down the mountain side the saint, it is said, quietly stopped its course with his foot and hands.

[1] Vide p. 241.

CHAP. XV. SALEM CITY. *North Salem.*

The Yercaud Road leads from Christ Church, past the old cemetery, past the Paracheri of Mulluvādi, and the dirty hamlet of Kumāraswāmi-patti, to Hastampatti, in the limits of Alagāpuram Mitta, where it quits municipal limits. At Hastampatti is the European Club, and a little to the west is a small church belonging to the London Mission. Most of the European residences are grouped round Hastampatti, which is connected directly with the Railway Station by one of the finest avenues in the District, crossing the Salem-Ōmalūr road at right angles at a spot popularly known as Charing Cross. North of the toll-gate the road leads past the Sessions Court (a squat range of buildings erected in 1862) and the Central Jail. In the open country beyond the Jail are the bungalows of the Judge and the London Mission, round which the Race Course once ran; and beyond this again the bungalows of the Collector and the District Forest Officer.

About one mile north of the Jail, between the jungle stream that flows behind the Jail and the ridge known as Nagara-malai, is a tope called Periya Rājā Tōttam. In this garden is a bathing tank of well-finished masonry.[1] The steps which line the tank are neatly squared, and the flag-stones of the platforms, irregular in shape, are fitted together with elaborate care. The quality of the workmanship is suggestive of the best Tāra-mangalam period. The garden attached to the Jail is known as Chinna Rājā Tōttam. Within it is a tank of smaller size bounded by a brick wall, and a series of three narrow ledges. To the north stood a curious structure, a recumbent bull of brick-work, surmounting a plinth 10′ high. Both plinth and bull were hollow, the bull forming an arched roof to the cell within the base.[2]

Population.

The present importance and prosperity of Salem is mainly due to the fact that it is the head-quarters of a Collectorate. Between 1801 and 1901 the population increased sevenfold, a striking object-lesson in what official concentration involves. In 1801 the

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[1] It is commonly called *Teppa-kulam*, but there is no trace of a temple near, and no tradition of the tank being used for any religious purpose.

[2] When the Police guarded the Jail, the base was used as a target. The whole structure was demolished at the end of 1903, as the roots of young banyan trees had made the roof unsafe.

There is a story current in the town that these two tanks were constructed by two brothers, Hindu Rājas of Salem, Periya Rāja and Chinna Rāja. It is not likely that the two tanks were constructed at one and the same time, but it is by no means improbable that they at one time belonged to the palaces of local chiefs. They are obviously not intended for irrigation, or for watering cattle; and their distance from the town precludes the theory that they were constructed for any public purpose.

population (just over 10,000) was less than that of Krishnagiri to-day. In 1835 it had risen to 19,000, in 1871 to 50,000. In the next thirty years the net increase was about 20,000, but the growth during these three decades was not regular. In the first decade (1871–81), owing to the Famine, the increase was only 655; in the second decade (1881–91) it was 17,043, in the third (1891–1901) only 2,911. The total population in 1901 was 70,621, a figure exceeded only by Madras, Madura, Trichinopoly and Calicut. Unfortunately the Census of 1911 was spoiled by plague, and the total returned was only 59,153. In 1835 the number of occupied houses was estimated at 3,821, in 1871 at 7,752, in 1901 at 11,570.

In 1901, of the total population, 63,444 (or 90 per cent) were Hindus, 5,811 (8 per cent) Muhammadans, and 1,365 (2 per cent) Christians. Of the Hindus, 13,070, or little over one-fifth, were weavers, and only 3,612 were dependent on agriculture.

The chief Siva Temple is that in Mōttu Street, dedicated to Sukavanēsvra, which means, according to Dr. Hultzsch, "Lord of the Parrot Forest."[1] Its antiquity is testified to by Chōla and Pāndya inscriptions; in one of the former the name of the god is given as Kili-varnam-Udaiyār (the "Parrot-coloured Lord"). The temple is one of the most complete in the District. The space between the *mahā-mantapam* and the entrance *gōpuram* is covered by a hall of over 80 pillars. North of this hall is a deep circular well, called Amandūga Tīrtam or the "Frog-less Spring," said to be frequented by Ādisēsha, the serpent of a thousand heads, who frightened all the frogs away; even now, if a frog is dropped into the well, it turns black and dies. The main entrance to the temple is adorned with a fine pillared portico; north of this portico is the *Kalyāna-mantapam*, presented by, and named after, Mr. W. D. Davis, who acted as Collector of the District in 1823 and 1826, and whose name is also associated with the Vishnu Temple in Salem Fort, and the Ardhanāri Temple of Tiruchengōdu. The Temple enjoys a *tasdik* of Rs. 1,828-7-4.

The chief Vishnu Temple is situated in the Fort, and is dedicated to Saundararāja Perumāl. It contains three inscriptions dated in the 24th year of Sundara-Pāndya-Dēva,[2] and Dr. Hultzsch conjectures that the name Saundararāja is derived from the name of the Pāndya monarch. The god is also called Alagiri-swāmi. The temple is enclosed by a large massive wall. The central *mahā-mantapam* is unusually large, and is supported by 66 pillars.

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[1] G. E. Report for 1888, p. 4. The *Stala Purana* explains the name as "abode of Suka," son of Vyasa, the author of the Mahābhārata.

[2] Probably Sundara Pāndya II (1275–1302), vide Vol. I, p. 63 and n. 3.

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Opposite the entrance is a colossal figure of Hanuman, facing the central shrine. There is a well in the south-east corner, with an underground passage leading to it, as in the Mēttu Street temple. In the north-east corner is a *mantapam* built by Mr. W. D. Davis. The Temple enjoys a *tasdik* of Rs. 1,775-6-0.

The Varadarāja Temple, in the Main Bazaar Street of Salem, was originllay used for the worship of Siva (Vīrabhadra), but in the last half of the nineteenth century it was purchased by the Saurāshtra community, and converted into a Vishnu Temple.

Mosques.

The oldest Mosque is said to be that of the Fort, a simple, solid, unpretentious structure, not devoid of dignity, the only taint of modernity being the new florid minarets. It is sometimes called the Chinna Mosque, and also the Nawab's Masjid. The Juma Masjid lies on the left bank of the Tiru-mani-muttār, close to the bridge. Its erection is ascribed to Tipu, who is also said to have offered prayer in it. Associated with the Mosque is a Cemetery, which was closed in 1885, and tombs of Fasal Ali Khan, Government Mufti, of Ismail Khān, Killedār under Tipu, and of Moulvi Ghulām Khādir Sahib, Tahsildar of Bellary. The Muhammad-pura Mosque was built in 1878 by a wealthy merchant named Jamāl Mohidīn Ravuttar. The tomb of the founder and his consort are within the compound. The Jalālpura Mosque is a handsome modern structure built by the Labbai community. The Shevāpet Mosque, the erection of which precipitated the riots of 1882, lies on the river bank, near a raised causeway which connects Shevāpet with Gugai. After the riots it was rebuilt, but the exterior has not been finished for want of funds. There are several other Mosques, Idgas and Ashūr Khānas in the Town, but they contain no points of interest.

History.

The etymology of the name Salem is a moot point. An inscription in the Saundararāja-Perumāl temple, dated in the 26th year of Sundara Pāndya, speaks of the place as Rājasrāya-chatūr-vēdi-mangalam. Another inscription of Krishna Rāja at Uttama-chōla-puram refers to the Sēla Nād. In the Ēttāppūr *sāsanam* of Krishna Rāja Odeyār of Mysore, Ēttāppūr is spoken of as situated in the District of "Shalya in Chōra-mandala." According to Malaiyāli tradition the Sēla Nād is a corruption of Sēra (or Chēra) Nād, and was so named because the Chēra King halted at Salem, and also on the Shevaroy Hills. This derivation is not generally accepted by scholars, in spite of the persistence of the Chēra tradition, but the lack of satisfactory information on Chēra history is reason enough for leaving the question at present in abeyance.

Local tradition claims Salem as the birthplace of the famous Tamil poetess Avvaiyār, though countless other places claim the same honour.

Some 17 inscriptions have been recorded in the Sukavanēsvara and Saundarāja temples, mostly of Chōla and Pāndya kings.[1] The former[1] belong probably to the latter part of the ninth century, the latter all bear the name of Sundara-Pāndya-Dēva. Unfortunately none of the kings referred to in these inscriptions have yet been identified with certainty. The Pāndya records probably refer to Jatāvarman-Sundara-Pāndya II (1275–1302 A.D.), since the Hoysala rule was acknowledged at Tāramangalam as late as 1274 A.D.

On the break up of the Vijayanagar Empire, Salem appears to have become the capital of a Poligār, tributary to Madura. A tantalising glimpse into the local politics of the early seventeenth century is given in the records of the Madura Mission. In 1624,[2] when Robert de' Nobili visited Salem, it was the capital of one "Salapatti Nāyaker," a prince who is described as a feudatory of Madura, and more powerful than king Ramachandra Nāyaka of Sēnda-mangalam. The latter Poligār had deposed his elder brother, Tirumangala Nāyaka, who was at the time of Robert de' Nobili's visit a refugee at the Court of the Salem Rāja. Tirumangala Nāyaka and his five sons lent a willing ear to the teaching of the great Jesuit, a circumstance that excited the apprehensions of the Brahmans, for Rāmachandra had no issue, and Tirumangala's eldest son, a lad of 20 years, seemed destined to succeed him. As soon, therefore, as Robert had quitted Salem for Cochin, the Brahman advisers of the Salem Rāja persuaded him to declare war on the Raja of Sēnda-mangalam, with the ostensible purpose of conquering his territory on behalf of Tirumangala, but in reality to encompass the latter's ruin. Tirumangala got wind of the crafty scheme, and fled with his four boys to the protection of the king of Mōramangalam,[3] where he was eventually baptised.

Unfortunately nothing further is known of the subsequent fortunes of Robert de' Nobili's friends, but it is probable that the Raja of Salem was one of the 72 Poligārs who guarded the Bastions of Madura and continued to be so at least till the death of Tirumala Nāyaka in 1659. In any case the loyalty of the Salem Rāja would be of vital importance to that monarch, for it would

[1] G.E. Nos. 42 to 58 of 1888.

[2] *La Mission du Maduré*, Vol. II, p. 226, seqq.

[3] Perhaps to one of the Gatti Mudaliyārs—vide Vol I, p 95. The workmanship of the tank in the Periya Rāja Tottam (p. 246) is equal to anything in Tāramangalam.

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secure Tanjore and Trichinopoly against a flank attack via the Āttūr Pass. In 1663, according to the English Inam Register of Āttūr Taluk, one "Chennama Naik," Poligār of Salem, granted to a Brahman a share in the village of Chennama-samudram.[1] The name of the paramount monarch is given as "Srī Ranga Rāya Mahadēva Row.[2]" Possibly this Chennama Naik is to be identified with the Chennappa Nāyaka, Poligār of Salem, who founded Tenkarai-kōttai.[3] Another name associated by legend with the Salem Chieftaincy is that of Chīla Nāyaka, a shadowy personality, or series of personalities, whose traditions hover about Tīrta-malai from the close of the seventeenth century till the days of Read.[4]

Salem was taken from Haidar by Colonel Wood in the early part of 1768. On December 9th of the same year Haidar appeared before the Fort and demanded its surrender. It was garrisoned by three companies consisting of topasses and Muhammad Ali's sepoys under Captain Heyne. This officer refused to surrender. On December 10th fire was opened on the fort, "but without further effect than knocking away the parapets. The same evening a European officer came from Haidar's camp with a message to the effect that, provided the fort and stores were given up, the garrison would be permitted to go to Trichinopoly with their arms and property."[5] These terms were refused, and firing was resumed. On the following day Captain Heyne, finding it doubtful whether the garrison would stand by him, sent to say he would accept the terms offered, and asked for an agreement in writing. This Haidar refused to give, on the ground that his word was sufficient, and he threatened to put the garrison to the sword, unless the place was immediately surrendered on the terms offered. Upon this Captain Heyne marched out of the Fort, but instead of being allowed to proceed to Trichinopoly, he and his men were made prisoners.

Under Read Salem City became the head-quarters of MacLeod. It maintained its importance as an administrative centre, but did not become the official capital of the District till 1860.[6]

Old Cemetery.

The old cemetery at Salem which was closed in 1883, is in itself an epitome of District history.[7] It contains the graves of Charles Carpenter (died 4th June 1818) and of the infant son of Josiah Marshall Heath, names intimately interwoven with the early years of British Rule.

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[1] See p. 302 s.v. Pedda-Nāyakkan-pālaiyam.

[2] Sewell, *Forgotten Empire*, p. 220, refers to a loyal Reddi of the south who, as late as 1793 A.D., in recording some grants of land to temples, declared that he did so by permission of "Venkatapati Maharāya of Vijayanagar."

[3] See p. 228 s.v. Tenkarai-kōttai. [4] See s.v. Tīrta-malai, p. 231.

[5] Wilson, Vol. I, p. 269. [6] See p. 59.

[7] See Mr. J. J. Cotton's *Tombs*. [8] See above p. 243, s.v. Fischer's Compound.

The Civil Service is further represented by the tombs of E. R. Hargrave, Collector of Salem from 1803 to 1820, and victim [1] of his Sarishtadar's gigantic frauds; C. N. Pochin, Collector, 1867—1870; E. F. Eliot, District Judge, 1869—1873; J. C. Taylor (died, 4th February, 1839); F. Mole (1st December, 1842); A. Hamilton (6th June, 1846).

Perhaps the most piteous monument of all is that to Mary Ann Bevan, wife of Captain Henry Bevan, of the 27th Regiment, Native Infantry, and her three daughters, whose story rivals in sadness the tragedy of Scott's Bungalow at Seringapatam:—

"I had proceeded," writes the sorrow-stricken officer in the closing paragraph of his book,[2] "only one stage from Salem, when one of my children was seized with cholera, and died in a few hours. Before the preparations for carrying the body back to Salem were completed, the other two children were attacked; they were brought to Salem for medical advice, but they were beyond the reach of human aid. The mother was next seized, and she too fell the victim of the destroyer. Sunday dawned on as happy a husband and father as India contained. The sun of the following Tuesday set on a widower, bereft in the short interval of a beloved wife and three amiable children, having nothing left but a baby of two months old."

New Cemetery

The New Cemetery lies on the Ōmalūr Road, and was consecrated by Bishop Gell in 1883. It contains the graves of the Rev. Arthur Taylor, Missionary, S.P.G. (died 21st August, 1890), of Sophia Maria, wife of Surgeon R. A. Yeates, I.M.S. (died 2nd October, 1894), of Lizzie, wife of the Rev. William Robinson of the London Missionary Society (died 20th December, 1896), of A. Clark, Acting Superintendent of Police (died 18th May, 1899), and of J. C. Pritchard, Barrister-at-Law.[3]

Riots of 1882.

Once only since the days of Tipu has the even tenor of the *Pax Britannica* been seriously perturbed. In 1882 a sharp dispute arose out of the erection of the Shevāpet Mosque.[4] Permission to build the Mosque was granted by Mr. Longley in January 1878, in the face of much opposition from the Hindu community.

Mr. Longley passed an order that the music of processions should cease while the processions were passing and repassing the Mosque. The Hindus filed a suit in the District Munsif's Court contesting the validity of Mr. Longley's order. The District

[1] *Vide supra*, p. 20.

[2] *Thirty Years in India*, 1839, Volume II, p. 356. The deaths occurred on July 23rd, 24th and 25th, 1837.

[3] John Charles Pritchard was admitted to the Middle Temple in 1869 and called to the Bar in 1872. He came to Salem in 1873, "in the strength of early manhood, and at once took his place as one of the leaders of the Bar, and maintained it with ever increasing respect for a period of over 25 years." In May 1905 he passed away "after a prolonged and painful illness borne with heroic fortitude." (*Hindu*, May 12, 1905.)

[4] The account which follows is taken from the judgments of Mr. Wigram, who was specially appointed to try the cases which arose out of the riots.

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Munsif decreed in their favour, the Sessions Court reversed this decision, and the High Court, on second appeal, re-affirmed the original decree, but in somewhat ambiguous terms.

In March and December, 1881, attempts were made by the Hindus to take a procession past the Mosque with music. On the last day of the December festival the Hindus deviated from the high-road, crossed a small culvert east of the Mosque, and gained their point.

On July 28, 1882, a dhoby procession was passing the Mosque with music, when some 30 Muhammadans rushed out and assaulted it. Riots followed on the 29th and 30th, and military aid was called in. In these riots some half dozen Muhammadans and over fifty Hindus are said to have been wounded. An unfavourable impression was caused by the lightness of the punishment inflicted on the Muhammadan rioters, and the acquittal of most of them on appeal.

For the next two weeks uneasy feelings prevailed. The Hindus wished to celebrate a Māri-amman festival, but dare not. The Ramzan was approaching. The troops had been sent away, and after a vain attempt at effecting a compromise, the Collector left the station. On August 16th matters came to a head. In the early morning the streets were almost empty and shops closed. At 9 A.M., however, crowds began to collect all over the town. It does not seem to have occurred to any one that Shevāpet would be the main object of attack. A riot was first reported near the Salem Market. A mob tried to advance from Kichi-palaiyam into Salem, but were prevented by the Police. Another mob collected in the Salem Main Bazaar Street near the Virabhadra Temple. An attack was made in the first instance from the Gugai side by some rioters who collected in the latrine on the river bank and fired across the river. These were driven out by the Police by about 11 A.M. In the afternoon some rioters from the Salem side of the river were firing into the Muhammadan quarters in Mettu Street, and by 3 P.M. they were fired on by the Police, charged with fixed bayonets and dispersed.

Meanwhile, up till 11-30 A.M., all was quiet in Shevāpet. But soon after noon, whistles and calls were heard from Gugai, which were answered from Shevāpet. Immediately after, "three distinct mobs of armed Hindus, one from Gugai and the other two from Kandakara Street and Potter's Street, swarmed into the Mosque square. The Muhammadan shops to the north-west of the Mosque were looted and set on fire. Bamboos and timber were taken from the bamboo yards, and carried to the Mosque. Some 800 or 900 people ascended the Mosque, and began to demolish it with crowbars and picks. The furniture of the Mosque was thrown into the

streets, and the bamboos and timber from the adjacent yards were lighted inside the Mosque. During this period a crowd of some 5,000 Hindus collected on the Gugai bank of the river. The destruction of the Mosque was inevitable; about 4 P.M. the main beam which supported the roof of the Mosque fell in, and the work was completed. Between 4 and 5 P.M. the mobs all over the town began to disperse, and before evening a certain amount of order was restored, except in the streets of Shevāpet. The list of casualties was remarkably small According to the official returns "only 9 were killed and 40 wounded, and of these only 12 were Muhammadans." The majority of the killed and wounded appear to have been shot by the Police. The value of the property destroyed was estimated at Rs 12,000.

The whole episode was remarkable, especially the singleness of purpose with which the rioters set about the demolition of the Mosque The organization was perfect, the secret cleverly kept till the time for action arrived. "Villages from miles around sent in their contingents to assist," and the men selected for the work of destruction were skilled in the use of pickaxe and crowbar. The forbearance of the rioters is astonishing, considering that they were shot at and charged by the Police. With two or three exceptions, the Muhammadans were not wantonly attacked, and the Police were unmolested.

SHEVAROY HILLS.

SHEVAROY HILLS.

The configuration and climate of the **Shevaroy Hills** and the several Ghats which give access to them have already been described. These Hills were known to local District Officers long before the possibilities of the Nilgiris as a sanitarium were appreciated (1819). The first District Officer to attempt systematically to open out the Hills was Mr. M. D. Cockburn, who was Collector of Salem from 1820 to 1829. It was he who first introduced coffee cultivation. The site of his experiments was the Grange Estate.[1] He planted apples, pears, loquats and other fruit trees, and erected the first hut on the Shevaroys on the site of the present store-house of the Grange. In 1823. the Civil Surgeon of Salem reported that the Shevaroys were beginning to attract notice as a health resort and in the same year, under the orders of Sir Thomas Munro, then Governor of Madras, a survey of the Shevaroys was begun by Mr. England. an Assistant Surgeon, who reported in 1824 in favour of the construction of a ghat road from Mallāpuram. Unfortunately this officer died in May of that year of fever contracted on the Hills His successor

[1] See Vol. I, p. 227.

CHAP. XV. SHEVAROY HILLS.

passed an unfavourable verdict on the Hills as a sanitarium. For some time the popularity of the Hills suffered, yet residents from Salem continued to visit the plateau occasionally for a change, and the suitability of the soil for coffee attracted public attention. When Colonel Welsh passed through the District in 1824, Mr. Cockburn and his family were residing on the Hills. "These Shevaroy Hills," writes Welsh, "ultimately became the resort of all the gentlemen who could spare time and money for such a trip, from Trichinopoly, Tanjore, etc., but some years afterwards, a sickly season drove the whole survivors away, no doubt to the no small delight of the servants, who were forced to try a new climate on those occasions, as there is nothing the natives disliked so much as cold at all times."[1]

By the time Mr. Brett took charge of the District, the success of coffee cultivation was established, and the number of settlers grew. The earlier residents chose to live on their estates, and the sites selected for their houses command magnificent scenery. Unfortunately most of these sites are on a much lower level than Yercaud, and are unfit for residence on account of malaria. Yercaud itself is undoubtedly dry and healthy, but the slopes of the hills surrounding the plateau on which it stands are, for the most part, well within the fever zone.

YERCAUD.

Yercaud (a Union; population 1,322 in 1911, of whom more than half are Christians), is situated on the southern part of the plateau, at an elevation averaging some 4,500′ above sea-level. Yercaud probably owes its existence to its proximity to Salem, for there are higher and more salubrious sites elsewhere on the Shevaroys, where a settlement could be made; but Yercaud was visited first before the rest of the Shevaroys was properly explored, and the erection of a few houses determined the site of the future "town." The first house was built by the Rev. J. M. Lechler, who visited the Hills in 1841 in company with Mr. Brett, then Sub-Collector. In 1845 Mr. Brett, who had a *penchant* for selecting charming sites for the erection of bungalows, built what is now Fair Lawns Hotel. Soon after, the present Grange was built, a strong two-storied building which, at the time of the Mutiny, was selected as a possible refuge for Europeans in the event of a rising in Salem. The earth underneath the floor of the dining room was excavated, and the space so formed was stocked with a six months' supply of provisions; watchmen were posted on the roof, a flag was hoisted on the castellated turret, and three cannons were got ready for use if needed. In the old days of "Brown Bess," the fact that the "Grange" is commanded by the "Castle" troubled no one, but

[1] *Military Reminiscences*, II, p. 190.

in these days of long-range rifle shooting, they could not have held the "Grange" for a day.[1]

North of Yercaud is a grassy *maidān* situated on the shores of a picturesque pool commonly called "the Lake" (4,448′). It is from this pool that Yercaud is supposed to derive its name (Ēri-Kādu). North of the Lake is a sacred grove, containing two picturesque Malaiyāli temples, a little to the west of which is the site of the weekly market. The Lake is fed by a stream which has cut out a well-wooded ravine running from the head of the Old Ghat. The western side of this ravine is bounded by the ridge on which are situated Prospect Point and Lady's Seat, commanding a good view of the plains. In former days a fine carriage road ran along the slope of this ridge to the Lake. Yercaud itself cannot be called picturesque, but a stroll of a mile or two will reveal some of the grandest scenery in Southern India. It is impossible to give in words a succinct account of the natural beauties of the Shevaroys[2]. Perhaps the finest view can be obtained from Pagoda Point (4,507′),[3] which commands the mighty ridges of the Tenāndē-malai and Kalrāyans to the east, and the whole of the Salem-Āttūr valley, backed by the massive bulk of the Kolli-malai and Pachai-malai ranges, and relieved by the nearer ridges of Bōda-malai and Jerugu-malai. In the foreground is a splendid cliff, one of the southern buttresses of the Shevaroy hill mass, and many hundred feet below is the picturesque "bee-hive" village of Kākambādi. Lady's Seat (4,548′), Prospect Point (4,759′), and Bear's Hill (4,828′), command the great plain of Tiruchengōdu and Ōmalūr Taluks, backed by the mountains of Coimbatore[4] and the Mysore plateau.[5] On a clear day the Palnis, Anamalais and Nilagiris are visible. Further afield is Duff's Hill, with a fine westward prospect, and the Shevarāyan itself, with its moss-clad temples

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[1] Regarding these cannons Mr. R. Gompertz writes: "They were brought up just after Conolly was murdered in 1857, as soon as the Mutiny broke out. There was never any Mutiny in Madras, nor any connection between that and poor Conolly's murder, which was actuated solely by private revenge, and had no political significance whatever. But people lost their heads and great preparations were made for receiving the mutineers if they came. At a given signal all the ladies and children were to take refuge in the 'Grange' to be followed by the men, if they failed to beat off the insurgents." (For Conolly's murder, see *Malabar District Gazetteer*, 1908, p. 85.)

[2] The Rev. Dr. Miller, a great lover of the Shevaroys, drew up a list of eighty different rambles, most of them within a radius of six miles of his bungalow, "Eachangadu."

[3] So called from a group of Malaiyāli temples on its summit.

[4] The Billigiris, 5,997′; the Bargūr Hills; Kambattarāyan, 5,571′ and Pāla-malai, 4,924′; Lambton's Peak, 5,030′.

[5] Notably the Gutti-rāyan, 4,580′.

nestling in an exquisite glen beside a sacred well of limpid water. The best view to the north is obtained from Cauvery Peak. A lovely view of the Vāniyār valley and its sister ravines can be had at the bend of the new Vellāla-kadai road, when it doubles back to Manja-kuttai. The road from Yercaud to Nāgalūr affords many charming glimpses of the westward hills, and the amphitheatre of hills in which Mangalam is situated is well worth a visit. Yercaud, being a sanitarium, is a favourite resort of missionaries, among them, Catholics, Anglicans, the London Mission, the Leipzig Lutheran Mission, and the Danish Mission, all of whom have their chapels and bungalows in the vicinity.

The Anglican Church, Holy Trinity, and the Parsonage, were both built by local subscription. The residents annually elect their own Chaplain, subject to the approval of the Bishop, and maintain him.

The adjoining cemetery contains the graves of Charles Frederick Chamier, Sessions Judge of Salem, who died on April 20, 1869, of Captain Edward Holwell Short (ob. December 7, 1883); and of John Shortt (ob. April 24, 1889), a distinguished Eurasian, who rose from the position of an Apothecary to be Deputy Surgeon-General of the Madras Army.

The Catholic Mission on the Shevaroys has two centres, one at Yercaud and the other at Balamadies. The Nuns of St. Joseph of Cluny came to Yercaud in July 1894, and their Chapel was begun in 1897. They conduct a large Boarding school for European and Eurasian girls. Yercaud also contains a Convent for the Nuns of the Presentation Order, belonging to St. Mary's, George Town, Madras, and another for Nuns of the same Order in Vepery. The former was built in 1864–5, and the latter in 1897. Both these Conventส serve as sanitaria for the Nuns during vacation, and neither is a centre of active missionary work.

ŌMALŪR TALUK.

Omalur Taluk.

Ōmalūr Taluk is the smallest in the District, covering only 405¾ square miles. It is separated by the Toppūr River from Dharmapuri Taluk on the north, and by the Kāvēri from Bhavāni Taluk of Coimbatore District, on the west. On the south is Tiruchengōdu Taluk, on the east Salem Taluk. The greatest length from north to south is 20 miles; from east to west 24 miles.

The Taluk consists of an open undulating plain, broken with low hills and trap dykes, drained on the east by the Sarabhanga-nadi, and rising towards the north and west in the jungly hills that fringe the Toppūr River and the Kāvēri.

History.

The historical interest of the Taluk is confined to the temples of Tāra-mangalam, which are the finest in the District, and Amara-kundi, once a capital of the Gatti Mudaliyārs.

Land Revenue.

The Land Revenue is made up as follows :—

	SQ. MLS.	Demand (Fasli 1320).
		RS.
Ryotwari, including Minor Inams ...	389·03	2,20,686
Mittas	14·65	7,642
Shrōtriyam and Inams	2·03	1,448
Total ...	405·71	2,29,776

Ryotwari occupation, Fasli 1320 (1910-1911)—

	Extent.	Assessment.
	ACS.	RS.
Wet occupied	6,227	36,754
Dry occupied	130,648	199,409

Mittas.

The Mittas number five only, namely (1) Karukal-vādi; (*pēshkash* Rs. 2,330), (2) Muttu-Nāyakkan-patti (Rs. 1,453), (3) Nallā-Kavundan-patti (Rs. 534), (4) Pāgal-patti (Rs. 1,704), and (5) Sella-Pillai-kuttai (Rs. 1,622).

Irrigation.

The chief irrigation source is the Sarabhanga-nadi with its tributaries. The largest tank in the Taluk is the Vadaman-Ēri of Dārāpuram village (*ayakat* 415 acres), next to which come the large and small tanks of Kamalāpuram (216 and 201 acres, respectively), and the Kottan-Ēri Tank of Ponnār-kūdal (148 acres).[1] The Kullappudaiyān Tank of Ponnār-kūdal, the Ponna-kādu Tank of Karuppūr, and the Mānkuppai Tank are classed as Imperial, as they affect the railway.

Forest

The area under Reserved Forest is 58,231 acres, of which 53,502 acres belong to Salem West Range of Salem North Division, and the remaining 4,729 acres to Harūr South Range of Salem South Division. The Reserves are as follows :—

No.	Name of reserve	Area in acres.	Date.	No.	Name of reserve.	Area in acres.	Date.
57	Lōkūr * ...	5,130	17-11-87	13	Āttur Ghāt §.	3,128	24- 1-87
70	Rāmaswāmi-malai *.	2,296	17- 9-92	56	Kanavay-Pudūr §.	3,181	17-11-87
80	Gundukkal * ..	2,912	29- 8-89	58	Pelāppalli-Kombai. §	2,035	29- 3-87
81	Mannukonda-malai *.	5,300	29- 8-89	59	Āttūr Ghāt Extension §.	492	29- 3-87
110	Elattūr * .	1,268	12-11-94	60	Kanjeri § ...	3,490	8- 6-87
191	Bommiyam-patti *.	1,814	1- 4-03	65	Karuvāttu-pārai §.	1,446	29- 3-87
78	Vanavāsi † ..	8,169	12- 6 91	142	Pelāpalli Extension §.	314	17- 1-06
195	Gōnūr † .	2,410	22- 6-01	545	Erimalai ‖ .	4,140	29- 3-87
198	Solappādi A & B. †	3,494	13- 8-03	...	Malāpuram ¶.	589	17-11-87
61	Panni-karadu ‡.	6,611	17-11 87				

* Lōkūr Working Circle. ‡ Shevaroys South. ‖ Shevaroys North.
† Vanavāsi. § Shevaroys West. ¶ Kavaramalai.

[1] The Dasa-Vilakku anaikat channel has an *āyakat* of 328 acres.

CHAP. XV. ŌMALŪR TALUK. — Communications.

The Madras-Calicut Main Line runs through the eastern portion of the Taluk, and the stations of Lōkūr, Kādaiyampatti and Tinnappatti are within its limits, but none of these are of much importance. The Trunk Road from Toppūr to Ōmalūr, and the branch road from Ōmalūr to Salem, carry a good deal of traffic. The Toppūr-Ōmalūr section, on account of the treacherous nature of the sub-soil, is one of the worst bits of road in the District. The rest of the Trunk Road from Ōmalūr, via Tāra-mangalam to Chinnappampatti, is of little importance. The Mēchēri-Ōmalūr road is fair. On the remaining roads pack-bullocks are as common as carts.

Tolls are collected at Tāra-mangalam where five roads meet, and at Pūjāri-patti on the Dharmapuri road. Tolls are also collected at the foot of the Āttūr (Kādaiyampatti) Ghat to the Shevaroys The Kāvēri is crossed by ferries at Kōl-Nāyakkan-patti, at Tattila-patti and Karumān-kūdal (hamlets of Pottanēri), at Nallā-Kavundan-patti and at Teppampatti, a hamlet of Gōnūr.

Industries.

Except weaving at Ōmalūr and Tāra-mangalam, and the manufacture of palmyra jaggery in the villages round Jalakanta-puram, there are no industries of importance. The weavers at Ōmalūr are Dēvāngas, and those at Tāra-mangalam are Kaikōlars.

In Muttu-Nāyakkan-patti brass vessels are manufactured. In the villages of Mēchēri, Aranganūr, Enādi and Konga-patti, Periya-Sōragai and Chinna-Sōragai steatite is quarried, and vessels of different descriptions and sizes are made and sent to Tanjore District and elsewhere.

Trade.

The Taluk is perhaps better provided with weekly markets than any other in the District. Shandies are held on Sundays at Kādaiyampatti (Taluk Board, 1902) and Nangavalli (Taluk Board, 1902), on Wednesdays at Mēchēri (Taluk Board, 1904), on Thursdays at Tāra-mangalam (Taluk Board, 1896), on Fridays at Muttu-Nāyakkan-patti (Taluk Board, 1880), and Jalakantāpuram (Malayām-pālaiyam, Taluk Board, 1894) and on Saturdays at Chinna-Tirupati (Enādi, Taluk Board, 1902). The seven Taluk Board shandies yield a revenue of about Rs. 2,150. There are also shandies at Pāgalpatti and Pāppambādi (Sunday), Karuppūr and Amara-kundi (Monday), Tāndavampatti Gōnūr and Ōmalūr (Tuesday), Kūkutrai-patti (Wednesday), and Toppur-karukkalvādi (Saturday). Cattle are sold chiefly in Chinna-Tirupati (Enādi), Muttu-Nāyakkanpatti and Nangavalli. The two latter, with Tāra-mangalam, are the main centres for grain trade.

The grain trade is in the hands of Sombadavars, Kōmatis, and Nagarattu Chettis. The cloth trade is run by Kōmatis and Dēvāngas. Tobacco and pot-stone utensils are exported direct to Trichinopoly and Tanjore by merchants of those cities, and Salem merchants buy up the castor-seeds and pulses, and export "male cloths" to Mysore. The chief imports are cotton-twist from Madura and Coimbatore, and salt. CHAP. XV. ŌMALŪR TALUK.

Amarakundi a small village of 1,755 inhabitants, on a cross road, 2½ miles from Tāra-mangalam, is reputed to have been the capital of the Gatti Mudaliyārs. The present village site is west of the road; a cluster of temples east of the road marks the site of the Old Pōta, and south of it there are faint traces of a ditch and rampart. Potsherds and old bricks are still turned up by the plough, and a remarkable slab of concrete, measuring 3′ by 4′, and 4″ thick is still pointed to as all that remains of the ancient palace: it now serves as flooring to the pial of a house. AMARAKUNDI.

The cluster of temples is of interest. Four of them are faced with the yellowish Enādi granite[1] used at Tāra-mangalam for the Thousand-pillared Mantapam that was never finished. The decoration of these temples is a reminiscence of the Ilamīsvara Temple at Tāra-mangalam, but the carving is clumsy, and there is a marked want of the exquisite finish which characterises the older temple. The most pretentious temple is that of Siva (Chokkanāthēsvaran, Sanskrit Sundēsvara). The *garbha-griham* is surmounted with a very modern *gōpuram* of white plaster-work, smothered with figures, quite out of tone with the mellow stone of the building itself. The Vishnu temple (Varadarāja Perumāl) in style suggests a bad imitation of the old temple at Tāra-mangalam. The other temples are dedicated to Vignēsvara, Hanumān, Vīrabhadra, Māri-amman, Ellamman, Ankāl-amman, and the Dēvangara goddess Chaudēsvari.

Jalakantāpuram is a village of considerable importance, though it is not recognised as such in Government maps. The reason is that, though a compact little place of about 5,000 inhabitants, and of more importance than many unions, it is situated within the limits of three revenue villages and two taluks. JALAKANTĀPURAM.

Jalakantāpuram is a village of recent growth. It owes its name, it is said, to the fact that in Tipu's time it contained about 300 acres of *māniyam* land, granted in support of a certain Jalakantēsvara temple in Bhavāni Taluk of Coimbatore District,

[1] Quarried at Pāmbāra-patti (Enādi).

subsequently resumed[1]. It is connected by road with Nangavalli (5 miles), Tāra-mangalam (6 miles), Sankagiri (16 miles) and MacDonald's Choultry (16 miles). It owes its present importance to the industry of Dēvānga weavers, who form the most substantial portion of its population. These weavers turn out "female cloths" on a wholesale scale, and scorn to retail them in shandies. Their markets range from Madras to Coimbatore and Pondicherry. They make their own red dye, and import indigo yarn from Salem.

MĒCHĒRI.

Mēchēri (population 4,062) lies nine miles north-west of Ōmalūr, at the junction of the Ōmalūr-Sōlappādi and the Toppūr-Jalakantāpuram roads. So situated, it is an important centre of trade for the north and west of the Taluk. The chief trade is in grain, cloths and sheep. A shandy is held every Wednesday, which is attended by about 3,000 or 4,000 people. The annual five days' festival of Bhadra-Kāli-amman, held in *Māsi* (February), is the occasion of a great cattle-fair which draws people from Salem, Dharmapuri, Nāmakkal, Tiruchengōdu, and even from Trichinopoly and Madura.

The name Mēchēri is said to be a corruption of மேய்ச்சல் = grazing + ஏரி = tank, the tradition being that the buffaloes of the Gatti Mudaliyārs, which dragged the stones for the Tāra-mangalam temple from the quarries at Enadi, were driven for pasture to a tank at Mēchēri. Traces of a large tank are, even now, to be seen in the vicinity of Mēchēri, and much of the existing village-site is said to lie in what was formerly its waterspread. The former Pēta was apparently situated to the west of the present village, and in the same direction there are traces of a ruined fort.

The most interesting feature of Mēchēri is the worship of Bhadra-Kāli. The temple, which enjoys a *tasdik* of Rs. 220, is surrounded by a large compound wall; the entrance which faces north is surmounted by a pretentious (but unfinished) *gōpuram*. There is another *gōpuram* in the western wall. Within the entrance are a *garuda-kambham*, a *dvaja-stambham*, a *bali-pītam* and a small *teppa-kulam*, in imitation of a Brahmanic temple. There are shrines to Vīrappan, Vignēsvara and Bhairavan within the compound. The main gate is studded with huge nails. On festival days, sheep and goats are sacrificed, and, at 5 A.M. on the first day of the big annual festival, two buffaloes are slaughtered. This sacrifice is performed by a Panchama in whose family the duty is hereditary. The sacrificial knife is kept throughout the year for safe custody in an empty house in the Panchama quarter. There

[1] There is a temple to Jalakantēsvara-swāmi in Kāvēri-puram, Bhavāni Taluk, Coimbatore District, which enjoys a *tasdik* of Rs. 1,100.

MĒCHĒRI.

are also temples to Pasupathīsvara, Chendrāya-Perumāl, Kōttai-Māri-amman and Draupadi.

Mēchēri has an unpleasant notoriety for guinea-worm, which is specially prevalent during the hot weather.

NANGAVALLI.

Nangavalli is a decayed village with a respectable past. Under Tipu and under Read it was the Kasba of a Taluk. Under the Mitta scheme this Taluk was divided into three Mittas, Nangavalli, Pottanēri and Vellār—with an aggregate *pēshkash* of Rs. 34,650. In 1801 it was amalgamated with Ōmalūr, and it never regained its former official dignity. The Mittas died young.

Nangavalli is situated at the south-west corner of the Taluk, at a point where the roads from Mēchēri (7 miles), Tāra-mangalam (7 miles) and Sankagiri (27 miles) meet. It stands well above the general level of the Taluk. To the west the village is over-shadowed by the white Vanavāsi ridge. It has a bad reputation for guinea-worm.

The name is said to be a corruption of Nangai[1] (woman) and *Pāli* (பாழி - pond). The local legend is that once upon a time a lady of the Tōttiya caste was returning to her village from Kolattūr shandy in Coimbatore District, when a stone leapt into her basket. Feeling the weight, the woman set the basket down, took the stone out, and replaced the basket on her head. No sooner had she done so, than the stone returned to the basket A second attempt to get rid of the stone met with the same result. The woman then threw the stone into a pond close by. That night, one of her relatives was informed in a dream that the stone was the god Narasimha, and that it should be placed on the spot where the temple now stands. The pond into which the sacred stone was thrown is identified with the step-well which supplies the villagers with drinking water.

In former days the village site was west of this well, and closer to the large Parachēri. A succession of unlucky seasons drove the people to quit this site and move eastward. The site of the Parachēri remains unchanged. The old site was enclosed by the walls of a mud fort, long since demolished. The present village evidently grew up as an accessory to religious worship. The four main streets are regularly laid out in a square. Backing on the west main street is the temple of Narasimha. The Agrahāram is in a sad state of decay. The Brahmans are Tamil Braha-charanams, and probably settled here under Madura influence. The temple is disappointing, and belies its pretentious compound

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[1] Another name for Lakshmi, consort of Vishnu.

wall, which measures 290′ by 174′. In place of a *gopuram* is an ugly brick-and-chunam pot-tiled portico and the *mahā-mantapam* is rebuilt in the same style. The temple is said to have been erected by the Tōttiya who first saw the vision of Narasimha eight generations ago. His descendants long retained the gift of prophecy, and the sick formerly resorted to the temple on Saturdays at 10 A.M. and 8 P.M. to receive divine instructions for the riddance of their ailments. The association of a Tōttiya with the foundation of this temple is interesting, for the Tōttiyas migrated from Vijayanagar with the Madura Nāyakas, under whom they served as powerful vassals.[1]

The god is represented by a rough stone of irregular shape, the same that the "Nangai" threw into the well. A ten days festival is celebrated in Panguni, which attracts from 3,000 to 4,000 pilgrims from adjacent villages. The god is specially revered by chucklers of neighbouring villages, who regard him as a family deity. The god is specially kind to barren women, and boys born in answer to prayers offered at his shrine are named "Narasimhan." It is believed that the face of the idol that is used in processions will not appear in the negative, if photographed

ŌMALŪR.

Ōmalūr, a Union and the head-quarters of the Taluk, lies between the two branches of the Sarabhanga-nadi (known locally as the Ōmalūr East and Ōmalūr West River), just above their confluence, and at the 209th mile of the Madras-Calicut Trunk Road, at the point where the Salem road branches from it. Salem is distant only 10 miles. The name, which by early writers is corrupted into "Wombinelloor" or "Wamlere," is fantastically derived from the Sanskrit *hōmam*, a sacrificial rite.

The village contains nothing of particular interest. The Fort lies west of the village, in the angle formed by the two rivers, and was protected by a double line of fortification. Part of the rampart was levelled during the Great Famine. The Fort contains the temples of Vijayarāghava (Vishnu), Vasantēswara (Siva), and Swayambhunātha (Siva).

The main industry is weaving. Trade is in grain and cloth. A shandy is held on Tuesdays, but it is not very important. The water-supply is indifferent, the river water being unwholesome, and the wells mostly brackish.

Commanding as it does the Toppūr Pass, Ōmalūr was a place of strategic importance in the wars between Madura and Mysore, and was held by Gatti Mudaliyār. It was captured from Gatti Mudaliyār by Dodda Dēva Rāja in 1667. Soon after, it again

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[1] Cf. *Madura Gazetteer*, p. 106.

passed from the possession of Mysore, and was captured a second time in 1688–9 by Chikka Dēva Rāja.[1] Ōmalūr surrendered to Colonel Wood in 1768, and was garrisoned with three companies of Muhammad Ali's sepoys, under Sergeant Hoare. Haidar recaptured it in December of the same year. In the later wars it was of no importance. Ōmalūr was a favourite halting place with Munro.

CHAP. XV. ŌMALŪR.

Ōmalūr was the Kasba of a Taluk under Tipu and Read. The Taluk was amalgamated with Salem in 1815, and re-formed in 1819, again incorporated in Salem in 1860 and separated in 1910. In 1848 the Taluk head-quarters were transferred to Tāra-mangalam and the Taluk Office was demolished.[2]

About 1½ miles north-east of Ōmalūr is Setti-patti, a hamlet of Kamalāpuram, the head-quarters of a Roman Catholic Mission.

TĀRA-MANGALAM.

Tāra-mangalam, a Union, lies on the 217th mile of the Madras-Calicut Trunk Road, and is 14 miles from Salem. Ōmalūr is 6 miles distant, Nangavalli 7 miles, and Jalakantāpuram 6 miles.

In 1848 the Taluk Kachēri of Ōmalūr, owing to the unhealthiness of the climate, was transferred to Tāra-mangalam; the office continued here until the Taluk was amalgamated with Salem Taluk in 1860. The seals of the Ōmalūr Deputy Tahsildar till recently bore the name Tāra-mangalam instead of Ōmalūr, and in connection with Sir William Meyer's scheme it was at one time contemplated locating here the Kasba of the new Ōmalūr Taluk. The old Kachēri is now used as a chattram for Brahmans and Caste Hindus. It is said that 500 stones intended for the Thousand-pillared Mantapam lie buried beneath it.

The great majority of the inhabitants of Tāra-mangalam belong to the Kaikōlar caste, and Tāra-mangalam is the head-quarters of Pūvani Nād, one of the most important of the seven Nāds of Konga Kaikōlars.

The Kaikōlars weave great quantities of "male cloths" with silk borders. A Weavers' Bank was started about 1905.

Tāra-mangalam is famous for the Temple of Kailāsanātha, the most beautiful temple in the District. Part of it existed as early as 1268 A.D., as an inscription of the Hoysala Rāmanātha testifies. As it now stands, however, it appears to be a product of the first half of the seventeenth century, the golden period of

[1] It is not clear from whom it was captured in 1688–9. Wilks says from the "people of Aura." The district had been overrun by the armies either of Bijāpur or Madura; possibly local Poligārs had tried to re-assert independence.

[2] Vide p. 59.

CHAP. XV. TĀRA-MANGALAM.

the Madura Nāyakas, and its erection is ascribed to three generations of Gatti Mudaliyārs.

The usual story is told as to the origin of the Temple. Gatti Mudaliyār,[1] whose cattle used to graze over the spot where the temple now stands, noticed that his cows did not give milk. He beat the herdsmen, and was then warned in a dream that there was a *lingam* hidden beneath the earth where the *garbha-griha* now is, and that a hoard of treasure lay to the north of it. Gatti Mudaliyār dug up the treasure and utilised it in building the temple.

The temple is enclosed by a lofty wall of stone, measuring 306′ × 164′, and sculptured with tortoises, crocodiles, fishes and other denizens of lake and river. The god faces west, and on the western side is the main entrance, a reversal of the usual practice. This eccentricity has turned the plan of the temple upside down. The *yāga-sālai* and *madapalli* are behind, instead of in front of, the main shrine, the former being in the north-east angle, and the latter in the south-east angle of the outer court. The *pancha-linga-mantapam*, and the shrines of Vignēsvara and Subrahmanya are in front of, instead of behind, the main shrine, and all these as well as the Pārvati shrine, face east.

The main entrance is in the ordinary Dravidian style. Up to the lintel the work is stone, simple, severe and pleasing. Above is a *gōpuram* of five stories, smothered with figures in plaster and brick, and surmounted with seven *kalasams* of brass. The west face of the *gōpuram* is decorated with representations of Siva and Pārvati, the south end with Dakshanā-mūrti, the north with Subrahmanya. The theme is repeated in each story with slight variations. The lofty doors of *vengai* wood are superb specimens of their kind; the northern leaf is studded with 60 metal knobs (குமிழ), each of a different pattern; the southern leaf, on which is the flange and a wicket, has 75. The former is decorated with 56 carved panels, and the latter with a few less. These panels depict mostly the *avatars* of Vishnu and the adventures of Krishna. A few of the panels are Saivite. The ceiling of the entrance is carved in excellent taste.

The threshold of the entrance is much above the level of the Outer Court. The sides of the flight of steps which descends from it are carved to represent a chariot (*ratham*) drawn by horses. In front of the horses are elephants, which form the balustrade.

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[1] The origin of the temple was long antecedent to any of the Gatti Mudaliyārs, as it contains an inscription of Rāmanātha dated 1268 A.D.

The Outer Court is surrounded on the north, west and south sides by a colonnade, the pillars of which are mostly of recent origin and plain, though a few of the older sculptured pillars remain. The west side resembles the back of an ordinary Siva Temple. The carvings on the pillars and ceiling of the *mantapam* which forms a canopy over the *Nandi* are also worthy of note. They represent Arjuna's contest with Siva and certain adventures of Krishna. Abutting on the south wall of the central block of buildings is an octagonal well in which the god's clothes are washed. It is connected by an underground passage with the Inner Court.

Entrance to the Inner Court is obtained through a sumptuously carved portico supported by six pillars, two of them representing *yālis* rampant, and the others horses. The riders of the horses are carved in duplicate so ingeniously that an observer cannot detect from any point of view the fact that the figures are double. The mouth of one of the *yālis* contain a ball of stone, 4″ in diameter, which can be moved freely, but cannot be extracted. The cornice of the portico is cleverly carved with monkeys in most natural attitudes.

The horse-portico opens on to the *mahā-mantapam*, the finest piece of workmanship in the temple precincts. It is supported by an avenue of beautifully carved pillars, beyond which is a space roofed over by a block of stone, 7′ in diameter, carved in the shape of an inverted open lotus. Beyond this is the *ardha-mantapam*, guarded by the huge demon Dvāra-pālakars (door-keepers), Vijayan and Jayan. Elegant brackets spring from each pair of pillars, to support the roof, from which hang wonderful chains carved out of the solid stone. The doors of the *mahā-mantapam* are adorned with 24 panels of excellent wood-carving and 49 knobs. The *motif* on the southern leaf is the Sūra-samhāram, or destruction of Sūran by Subrahmanya. The carvings on the northern leaf are mostly humorous, but unfortunately they are much damaged. At the back of the Inner Court, and on either side, is a colonnade, which surrounds the *garbha-griham* on three sides.

The last of the Gatti Mudaliyārs contemplated the creation of a Thousand-pillared Mantapam in front of the western entrance. Gigantic monoliths of pinkish granite were brought to the spot from Pāmbāra-patti, a hamlet of Enādi, where the quarry is located that supplied the works already completed. The monoliths were carved and polished, but before the hall could be built, some political convulsion had swept the Gatti Mudaliyārs into oblivion. The foreground of the temple is littered with these relics of a

CHAP. XV. TĀRA-MANGALAM.

ruined dream of splendour. Probably it was the capture of Omalūr by Dodda Dēva Rāja of Mysore, in about 1667 A.D., that brought the work to a standstill.

The Kailāsanātha temple draws a *tasdik* allowance of Rs. 1,10.. per annum, paid by "beriz deductions" from the revenues of Tāra-mangalam, Dasa-vilakku, and Kongu-patti. It is said that the following eight villages were originally granted as *māniyam* for the temple :—

(1) Dasa-vilakku[1] for daily *pūja*, (2) Pappambādi, (3) Chinna Gurukkal-patti (or priest's village), (4) Kādampatti (for Brahmans uttering *mantrams*), (5) Elavampatti (for celebration of the festival called *Tiruvādirai Utsavam*), (6) Kōnaga-pādi (for the floating festival), (7) Chinna-Sōragai and (8) Periya-Sōragai (for other temple servants).

Behind, i.e., to the east of, the Temple compound is the *teppakulam*, one of the best specimens of its kind in South India. It measures about 180′ square, and is surrounded with a parapet wall of reddish granite, the line of which is broken with a bathing ghat on each of the four sides The top of the parapet is decorated at intervals with small Nandis of black stone, 36 in all. The inner side of the containing wall is dotted with the familiar little triangular niches intended for lights, the total number amounting to 360. In the centre of the tank is a mantapam supported by 16 pillars. North of the large tank is a smaller tank, measuring about 100′ square, constructed in a similar style, the parapet wall being adorned with 20 Nandis of red granite. The smaller tank is intended for drinking purposes, and the large tank for bathing.

To the north-west of the town is a very beautiful octagonal well, enclosed by a circular parapet wall adorned with *singams* (lions), carved in black stone, which at one time had movable stone balls in their mouths. The lower portion of the well is square. The finished workmanship of this well resembles that of the Periya Rāja Tōttam at Salem.

Near this well is a temple to Bhadra-Kāli (*tasdik* Rs. 54–15–0), in front of which buffaloes are occasionally sacrificed. It is said that her temple must be situated out of earshot of the sound of paddy husking, and hence its situation outside the village. The fields to the north and west are full of potsherds, and indicate the

[1] The names Dasa-vilakku and Pāppambādi have given rise to a quaint vernacular pun ; Dasa-vilakku means "Ten lamps," no doubt on account of its revenues being devoted to daily *pūja* : it is said that the ladies of Pāppambādi, filled with curiosity as to what the "Ten Lamps" were like, called to one another "பார்ப்போம் வா அடி." (We shall see ! come Wench !), and this expression got crystallized into "பாப்பம்பாடி."

former site of an extensive Pēta. Traces of a fort exist, but Tāra-mangalam can never have been of any military importance.

Not far from the Bhadra-Kāli Temple, is the now disused temple of Ilamīsvara, a gem of refined workmanship. Unlike the Kailāsanātha Temple, it is built of a dark greenish-grey basaltic rock, carved with a delicacy that suggests the exquisite finish of the Hoysala Chālukyan style rather than the relatively coarse workmanship of Dravidian art. The inverted-lotus capitals of the pilasters on the exterior of the *garbha-griham* and the frieze, cornice and mouldings of the interior deserve note. Its erection is ascribed to the first generation of Gatti Mudaliyārs, and it is said that its site was selected by the king, who ordered seven arrows to be shot from his capital at Amara-kundi; the seventh arrow fell where the temple now stands. The temple is covered with inscriptions, ranging in date from the Hoysala Rāmanātha and the Pāndya Jatāvarman Sundara-Pāndya II to Achyuta Rāya and Sadāsiva, and it appears to have been built by one of the "Mudalis of Tāra-mangalam" named Ilaman, and to have been called Ilamīsvara after him.[1]

The Vishnu Temple, dedicated to Varadarāja, (*Tasdik* Rs 78–10–8), contains little of interest.

History.

Tāra-mangalam formed part of the dominions of the Hoysala Rāmanātha, two of whose inscriptions exist in the Ilamisvara Temple,[2] one in the Kailāsanātha Temple. They are in Tamil, and are dated in his 14th and 20th years (A D. 1268 and 1274). They all record gifts of land.

Rāmanātha was apparently driven out by the Pāndyas, as in the Ilamīsvara Temple there are four records of Jatāvarman-Sundara-Pāndya II, dated 1281, 1289, 1290 and 1302 A.D.,[3] respectively.

Of the Vijayanagar period there are two epigraphs of Achyuta Rāya (dated 1538 and 1540 A.D.),[4] one of Sadāsiva (dated 1544 A.D.),[5] and one (dated 1568–9 A.D.),[6] of "Vīravasanta-Rāyar," who has been identified with Venkata I, son of Tirumala I, the survivor of Talikōta. Venkata I, who succeeded to the imperial dignity only in 1584, apparently governed in semi-independence a portion of the Vijayanagar

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[1] See below p. 268.

[2] G.E. Nos. 20, 26 and 29 of 1900.

[3] See Ep. Ind. VI, pp. 310–312; G.E. Nos. 23, 24, 27 and 30 of 1900.

[4] G.E. Nos. 21 and 28 of 1900.

[5] G.E. No. 27 of 1900.

[6] G.E. No. 19 of 1900. The date given in the epigraph is Kāliyuga 4009, which Mr. Venkayya shows to be an error for Saka 1490. *Vide* G.E. Report for 1900, p. 81, and for 1906, p. 83

CHAP. XV. TĀRA-MANGALAM.

dominions while the puppet king Sadāsiva was yet alive. In the inscription he is said to have "conquered and levied tribute from the king of Lankāpuri" (Ceylon), and if this boast be true, he must have followed up the successes of Achyuta and Vittala in the extreme south of the peninsula by invading Ceylon.

One other record deserves notice, namely, an undated Tamil inscription[1] recording a gift of land by the "six Vellālas of Tāra-mangalam" to the father of one Srīkanta-dēva, who bore the titles Gauda Chudāmani and Vidyāsamudra. The phrase "six Vellālas" is not easy to explain. Tāra-mangalam was a capital of Gatti Mudaliyār. As early as the days of the Pāndya king Jatāvaraman Sundara Pāndya II (A.D. 1276—1290), mention is made of "the Mudalis of Tāra-mangalam." One of these documents,[2] dated A.D. 1290, recording the gift of a tank to certain Brahmans, is signed by one of the Mudalis of each of the following places; Amara-kundi, Tāra-mangalam, Semmani-kūdal, Ganapati-nallūr, Settimān-kurichi, Muppavvai-samudram, Muppa-samudram, and Tiruvellarai-palli Another inscription, dated A.D. 1289,[3] gives the names of "nine Mudalis of Tāra-mangalam." Moreover the Ilamīsvara Temple itself appears as above stated to have been built by one of the "six Mudalis" named Ilaman, and it was called after him.[4]

With regard to the Dynasty of the Gatti Mudaliyārs, whose capital was at Amarakundi, very little is known. The territorial limits of their rule have already been referred to (I, p. 69). They are said to have been Tondai-mandalam Vellālars by caste. Local tradition states that the great Temple of Tāra-mangalam was begun by Mummudi Gatti Mudaliyār, that he was succeeded by Siyala Gatti Mudaliyār,[5] and that the work was completed by Vanangāmudi Gatti Mudaliyār. Tradition connects the first named with Chennarāyapatna, in Hassan District of Mysore, not far from Mēlukōte, a connection hardly probable, though Mēlukōte is closely associated with Rāmānujāchārya the great Vaishnava Reformer, and Tamil pandits and Tamil inscriptions are abundant in its vicinity.

There is no clear epigraphic evidence in support of this tradition. The title, however, can be traced back to the reigns of Achyuta Rāya and Sadāsiva, for the donor in the grant of Sadāsiva's reign (1544 A.D.) already referred to,[6] is described as

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[1] G.E. No. 31 of 1900.
[2] G.E. No. 23 of 1900.
[3] G.E. No. 24 of 1900.
[4] There is an Ilamisvara Temple at Eranāpuram ; see p. 282.
[5] Also spelt Srikala or Shiyali Gatti Mudaliyār.
[6] G.E. No. 27 of 1900.

"Immadi-Gatti Mudaliyār, the axe in the heads of rulers, the crest jewel of crowned (kings), who had the coloured mat (?), the never drying garland and the tiger banner, the Mudaliyār who never bowed his head (to anybody), one of the Vellālars of Tāra-mangalam." The inscription records the grant to Brahmans of a village which the donor calls Vanangāmudi-samudram. The same donor is mentioned in the two grants of Achyuta Rāya,[1] one of which records the grant of tolls in Ēlu-karai-Nād for the maintenance of a Saiva Mutt at Chidambaram, called the Vanangāmudi Matam. A later member of the family is mentioned in the grant of 1568 A.D.,[2] as "Vanna Mudaliyār Immudi Ilama-nāyina Mudaliyār" who endowed the two Tāra-mangalam Temples with a village which he named Ilama-samudram.

The only other inscription which concerns the family is dated 1659 A.D., the last year of Tirumala Nāyaka[3] of Madura. The grant records a gift by Immudi Gatti Mudaliyār, for the merit of Kumāra-muttu Tirumala Nāyaka.[4]

It is hardly possible to reconstruct the history of the Gatti Mudaliyārs from these scanty materials. All that can be said is that, during the 25 years preceding Talikōta, the family was building up a feudal chieftaincy, following no doubt the example of Visvanātha Nāyaka of Madura; that in the troubles that followed the fall of Vijayanagar, the Gatti Mudaliyārs threw in their lot with the Madura Nāyakas, and held in fief under them the march-land of Mysore; that they continued as vassals of Madura throughout the reign of Tirumala Nāyaka, and ultimately succumbed to the aggressions of Dodda Dēva Rāja of Mysore. In 1641 the army of Kantīrava Narasa Rāja descended the Kāvēri-puram Pass, defeated Vanangāmudi Gatti Mudaliyār, and took from him Sāmpalli and Satya-mangalam[5]. In 1667 Dodda Dēva Rāja's forces wrested Ōmalūr from him, and when in 1688–1689 Chikka Rāja reconquered the Kongu country, the Gatti Mudaliyārs had ceased to exist[6]. Tradition has it that the last of the line was camping at Sōlappādi[7] on the banks of the Kāvēri, when he was surprised and slain in a skirmish by some troopers of Mysore.

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[1] G.E. Nos. 21 and 28 of 1900.

[2] G.E. No. 19 of 1900.

[3] G.E. No. 650 of 1905 of Tiruchengōdu.

[4] Tirumala Nāyaka died in 1659, while his younger brother Kumāra-muttu was invading the Mysore dominions.

[5] Vide Wilks I, p. 33, and *Ancient India*, p. 294.

[6] Vide *supra* p. 266, cf. Wilks I, p. 37.

[7] His descendants are said to live at Markānam, Chingleput District. For an alternative legend see s.v. Sankaiidrug. p. 277.

CHAP. XV. VELLĀR.

Vellār, a small village on the banks of the Toppūr River, about 7 miles from Toppūr, a place of little importance now-a-days, but apparently a town of note in ancient times. The only item of interest is the Temple of Mallikārjuna-swāmi, which enjoys a *tasdik* of Rs. 270. On the top of the hill is a Tamil inscription[1] of Vīra-Pāndya, which refers to the Madaga-Nād, otherwise called Vellarai-Nād, and a Temple of Tirukkunrīsvara Mudaliyār. At the foot of the hill is a damaged inscription of Rāja-rājadēva, and another in Grantha and Tamil with a few Hoysala *birudas*. Unfortunately none of these inscriptions[2] can be accurately dated. The village contains a small settlement of Dēvāngam weavers.

TIRUCHENGŌDU TALUK.

TIRUCHENGŌDU TALUK.

Tiruchengōdu Taluk lies in the south-west corner of the District, and is bounded on the north by Ōmalūr Taluk, on the east by Salem Taluk. To the south is the Taluk of Nāmakkal in Trichinopoly District, and on the west the Kāvēri separates it from the Bhavāni and Erode Taluks of Coimbatore. The area is 616 square miles; greatest length from north to south 33 miles; from east to west 34 miles.

The Taluk is exceptional in its configuration as compared with the rest of the District, being one bleak glaring plain with only a few hills, of which Sankagiri-Durgam only is of importance, and no hill ranges. The centre of the Taluk is high ground, sloping towards the Kāvēri; on the north and east are two valleys in which the Sarabhanga-nadi and Tiru-mani-muttār flow. The Pakkanād Ridge in the north-west corner of the Taluk is about 800′ above the plain, and covers an area of 5 or 6 square miles; it is clothed with scrub jungle.

History.

The only centres of historic interest are Tiruchengōdu Town and Hill and Sankagiri-Durgam.

Land Revenue.

The Land Revenue is made up as follows:—

	Area.	Demand.
	SQ. MLS.	RS.
Ryotwari including Minor Inams ..	397·37	3,39,381
Mitta	178·81	93,839
Inam	27·62	2,222
Total ...	603·80	4,35,442

[1] G.E. No. 657 of 1905.

[2] G.E. Nos. 655 and 656 of 1905.

Ryotwari occupation (Fasli 1320).

	Extent.	Assessment.
	ACS.	RS.
Wet	8,321	50,155
Dry	1,79,709	2,58,548

Irrigation.

The chief irrigation sources in the Taluk are fed by the Sarabhanga-nadi and the Tiru-mani-muttār. Under the former are (1) the Vellālapuram Anaikat * (two channels, with a gross *āyakat* of 486 acres), (2) Vembanēri Tank * (376 acres), (3) Avani-Perūr Tank * (517 acres), (4) Edappādi Tank * (446 acres), (5) Mūlai Anaikat in Arasirāmani village (384 acres), and (6) Tēvūr Anaikat (204 acres). The Tanks of (1) Mangalam * (185 acres) and (2) Malla-samudram * (587 acres) are fed by the Ponnār, while under the Tiru-mani-mūttār come (1) Kōttai-pālaiyam Tank (217 acres), (2) Parutti-patti Tank * (483 acres), (3) Konnaiyār Anaikat * (218 acres), (4) Iluppili Tank * (200 acres), (5) Kuttampundi Anaikat * (214 acres) and (6) Laddivādi Anaikat (183 acres). The small tanks of Puttūr (3 miles from MacDonald's Choultry) and Naduvan-Ēri are under the Public Works Department as "railway affecting" Tanks.

Mittas.

The Mittas are larger and more numerous than in any other taluk in the District In 1883 they numbered 25; by 1912, they had been sub-divided into 38.

Mittas.	Pēshkash.	Mittas.	Pēshkash
Akkalampatti	1,159	Marakkalam-patti ..	443
Animūr	6,402	Marapparai	1,305
Chinna-Manali .. .	1,538	Marappārai South	452
Chittalandūr	3,676	Māvu-Reddi-patti ...	1,692
Elanēri	1,535	Mettu-pālaiyam ...	283
Irukālur	2,862	Minnām-palli	1,651
Karamanūr	2,922	Mōli-palli	2,018
Kāttu-pālaiyam East .	326	Morangam	1,751
Kāttu pālaiyam West ..	331	Munjanūr .. .	1 541
Kavandan-pālaiyam ...	2,089	Musuri	1,256
Kokkalai	2,426	Nagaram-pālaiyam ..	1,433
Kokka-Rāyan-pettai .	8,661	Nalli-pālaiyam .	3,004
Koonganāpuram ..	8,391	Pāla-medu	2,783
Kōttai-Varadam-patti .	1,679	Periya-Manali . ..	669
Kumāra-mangalam ...	5,902	Puttūr	4,067
Kumāra-pālaiyam ...	3,648	Sankagiri ..	3,097
Kuppachi-pālaiyam .	891	Tōkkavādi	2,968
Kuttū-nattam	2,637	Tondi-patti	684
Mānatti	1,438	Unjani	2,630

Forest.

Tiruchengōdu contains less Forest than any other taluk, the total area being only 8,252 acres, made up of (1) the Pakkanād Reserve (No. 75, dating from 2nd May 1888) of 4,086 acres, and

* Imperial Works.

CHAP. XV. TIRUCHENGODU TALUK.

(2) the Sūriya-malai Reserve (No. 76, dating from 3rd April 1892) of 4,166 acres. The former is included in Salem West Range of North Salem Division, and the latter in Salem East Range of South Salem Division.

Communications.

There are Railway Stations at MacDonald's Choultry, Sankaridrug, Ānangūr and Kāvēri. The only station of importance is Sankaridrūg, 231 miles from Madras, which absorbs the traffic from Tiruchengōdu and Edappādi, the two most active centres of trade in the Taluk.

The Taluk is well supplied with roads. The Trunk Road from Chinnappam-patti to Kumāra-pālaiyam viâ Sankaridrug is of minor importance, on account of the railway. The busiest thoroughfare is between Edappādi and Tiruchengōdu. The roads from Tiruchengōdu to Rāsipuram and to Nāmakkal carry a fair amount of traffic. The rest call for no comment. There are toll-gates at Edappādi and Kumāra-pālaiyam, and ferries over the Kāvēri at Pūlāmpatti, Nedungulam, Vēlampatti, Kalvadangam, Salavam-patti, Mūdal-kālvay, Pullā-Kavundan-patti, Samaya-sangili Agrahāram, Palli-pālaiyam Agrahāram, Kōkka-Rāyan-pēttai, Patlūr, Eraya-mangalam and Molasi. The two Agrahāram ferries are leased by the Agrahāramdars, the rest by the Taluk Board.

Industries.

The distinctive industries of the Taluk are weaving and the preparation of palmyra jaggery, palmyra fibre, castor-oil and saltpetre. Cotton spinning is carried on to a small extent by Vellālars at Andi-pālaiyam, and cotton dyeing by Dēvāngas in some of the larger villages. Weaving is an industry of more than usual importance, as there are large settlements of Kaikōlars in all the larger villages, notably Tiruchengōdu, Malla-samudram and Dādāpuram. In Edappādi, weaving is carried on by Sembadavars, in Kumāra-pālaiyam by Dēvāngas. Palmyra jaggery is manufactured on a larger scale than elsewhere throughout the Taluk, and palmyra fibre is prepared everywhere by Shānārs for export. Bamboo mats are made locally, as elsewhere, by Vēdakkārans. Grass mats are made at Eraya-mangalam (Kōkkā-Rayan-pēttai Mitta). Gingelly-oil is made on a small scale, but the manufacture of castor-oil at Edappādi has developed into an important industry. Edappadi is also famed for its brass work, and for its extensive export of tobacco stalks. Saltpetre is manufactured at Edappādi, and also at Patlūr, the Kasba of the Mitta of that name.

Trade.

There are no less than 24 weekly markets in the Taluk, of which only three are managed by the Taluk Board, *viz.*, Tiruchengōdu (Tuesday), Edappādi (Wednesday) and Kōlikkānattam

or Rājā-pālaiyam (Saturday). The other markets are at Sankaridrug and Kōnēri-patti on Sundays; at Molasi, Edanga-sālai, Pūlāmpatti, Samudram and Pallakkā-pālaiyam on Mondays; at Chittūr, Vēlā-Kavundan-patti and Vaikundam on Tuesdays; at Malla-samudram, Palli-pālaiyam and Kāttu-pālaiyam on Wednesdays; at Eranāpuram, Tōvūr, Rāmāpuram, Tanni-pandal-pālaiyam (hamlet of Mōda-mangalam) on Thursdays; at Kumāra-pālaiyam, Vaiyappa-malai on Fridays; and at Konganāpuram on Saturdays.[1] The shandies at Pāppambādi and Jalakantāpuram in Ōmalūr Taluk also serve villages partly included in the Taluk of Tiruchengōdu. The average bid for the three Taluk Board shandies is about Rs. 2,000.

CHAP. XV. TIRUCHENGŌDU TALUK.

The chief item of trade is grain, which is in the hands of Kōmatis and Nagarattu Chettis. The latter deal also in oil and salt. The Sembadavars of Edappādi are great traders; they import castor seeds on a larger scale, export tobacco, tobacco stalks, castor-*pūnāk*, and castor-oil, the last-named product going mostly to Tanjore. Sembadavars also deal in cloth and oil. Dēvāngas and Kaikōlars take an active part in the cloth trade. Palmyra jaggery is sold in almost every shandy. Kōlikkāl-nattam is noted as a market for cattle, sheep and hides. Cattle are sold to a very limited extent at Tiruchengōdu, Edappādi and Eranāpuram. Palli-pālaiyam market is noted for the sale of dhall, fish and rough cotton sheets (*duppatti*). A certain amount of raw cotton is exported to Coimbatore. The chief imports are ragi, cholam and paddy.

EDAPPĀDI.

Edappādi, a Union, is situated on the right bank of the Sarabhanga-nadi, some 9⅓ miles north of Sankagiri. It is connected also by road with MacDonald's Choultry (10½ miles). Edappādi was the Kasba of a Taluk under Read, and belonged to Munro's Division; the Taluk ceased to exist in 1803.

The predominating caste is that of the Sembadavars, who muster, it is said, about 700 households. The fire-walking ceremony in honour of Draupadi has already been described (Vol. I, p. 115).

A shandy is held on Wednesdays, the main articles of trade being cloths, paddy, cholam, ragi, betel-leaves, sugarcane, coconuts, jaggery, ghee, castor-oil seeds and tobacco. The chief industry is the pressing of castor-oil seeds, which is carried on by means of lever-and-screw mills, owned for the most part by Sembadavars. It is said that the sale of *pūnāk* is much more profitable than that of oil. A brisk trade exists in tobacco-stalks, which are brought in

[1] A regular weekly round for petty shandy-goers is Edappādi (Wednesday), Tōvūr (Thursday), Jalakantāpuram (Friday), Konganāpuram (Saturday), Kōnēri-patti (Sunday), Pūlāmpatti (Monday) and Chittūr (Tuesday).

CHAP. XV. EDAPPĀDI. in bundles about 4′ long from the villages, then cut up into lengths of 6″ or 8″ and exported to Dharwar and North Canara. The brass vessels manufactured in Edappādi are of unusually good quality, but the industry is not so thriving as it used to be. The saltpetre industry has been referred to on p. 79.

About a mile east of Edappādi is the hamlet of **Vellāndi-Valasai**, famous for its Easter festival. Vellāndi-Valasai (the name, which means "White Priest," is suggestive) is a very old Catholic settlement, and appears to have survived Tipu's persecution. At the time when the Catholic Missions were taken over by the Society of Foreign Missions, Edappādi contained more Christians than Salem itself; the missionaries made it their headquarters, and it was the centre of missionary effort.[1] The Easter festival lasts five days and attracts about 5,000 pilgrims. In front of the church is an open space where a Passion Play is performed on the night of Good Friday. Nightly car processions form a feature of the festival, in the course of which the ten images are borne round the village in festal cars with pyrotechnic honours. Behind the church is a tomb, surmounted by a *mantapam*, bearing a Tamil inscription recording the death of Dēvaratnātha Guru-swāmi 1774 A.D. The earth beneath the floor of the *mantapam* is eaten medicinally by all castes as an infallible specific against gastric pains, and a considerable hole has been excavated by persons so afflicted.

KUMĀRA-PĀLAIYAM. **Kumāra-pālaiyam** is a village of 5,035 inhabitants, situated on the left bank of the Kāvēri opposite Bhavāni, a little above the confluence of the Kāvēri with the Bhavāni River. The Kāvēri here is held especially sacred, and in the month of Arpisi (October-November) it is believed that its waters are mingled with those of the Ganges. In the middle of the river is a rock carved with *Sanku*, *Chakram* and *Vāmana-mūrti*,[2] which is said to mark the boundary of the Agrahāram. The Brahmans of Kumāra-pālaiyam were, it appears, liberally endowed by Krishna Rāja Odeyār, but many of these privileges vanished in the troublous times of the eighteenth century.

The bridge over the Kāvēri was constructed in 1853–4 at the cost of Provincial Funds, and was vested in the Salem District Board in 1898. The total length is 1,408′, and it consists of 26 arches, each measuring 54′ 8″. There is a toll-gate on the Salem side, and two on the Coimbatore side, one to tap the traffic from Erode, and the other that from Gavandappādi. Payment of toll at any one of the three gates gives free passage over the bridge for one day, counting from sunrise to sunrise.

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[1] Launay, p. XV.

[2] Dwarf Incarnation of Vishnu.

CHAP. XV. MACDONALD'S CHOULTRY.

MacDonald's Choultry, known in Tamil as "Magadan Chāvadi," is a hamlet of the village of Eranāpuram, and lends its name to a railway station at the 219th mile of the Madras-Calicut line. MacDonald's Choultry is so called from a choultry built by an officer named MacDonald who was in the habit of resorting to the vicinity of Eranāpuram for shikar, and built a choultry there.[1]

MALLA-SAMUDRAM.

Malla-samudram is a large agricultural village situated 11 miles north-east of Tiruchengōdu, on the Salem road. Read made it the Kasba of a Taluk attached to Munro's Division, but the Taluk was abolished in 1796. The village owes its importance to the large six months' irrigation tank from which apparently it derives its name. Its population includes a large settlement of Kaikōlar weavers, and it is in consequence an important weaving centre. Its chief temple, which is dedicated to Sōlēsvara, is a modern structure, the building which it superseded dating presumably to Chōla times.

Two miles from Malla-samudram is the hamlet of **Kāli-patti,** the Kasba of a Revenue Inspector, a small place, 2 miles from Āttayāmpatti (Salem Taluk). It is of little importance except for its temple sacred to Kandaswāmi (Subrahmanya), where an annual car festival is held in the latter part of January (Tai-Pūsam), to which some 5,000 persons resort. A feature of the festival is the number of pilgrims who carry *Kāvadis* in fulfilment of their vows. It is said they usually number from 100 to 150. The temple is of recent origin, and has only risen to importance during the past 30 or 35 years. It is claimed to be the private property of the *pūjāri* Lakshmana Kavundan, who is reputed the wealthiest and most influential man in the village. The founder of the temple, one Palani Kavundan, grandfather of the present *pūjāri*, being, it is said, afflicted with acute belly-ache devoted himself to the worship of Kandaswāmi, and offered prayers to him night and day in a thatched shed on the site where stands the present shrine. He worshipped not an idol but a *Kāvadi*; his ache in course of time was cured, and by virtue of his devotions he became gifted with occult powers, and was looked up to as an oracle throughout the country side. People flocked to hear him prophesy, particularly on Mondays and Fridays, days peculiarly auspicious for the worship of Kandaswāmi. Palani Kavundan in his lifetime amassed great wealth, which he devoted to the construction of the temple. During the car festival the god receives very large offerings of coconuts, plantains, castor-seeds, grain of all

[1] A Lieutenant MacDonald was in command of the troops in Salem in 1792.

CHAP. XV. MALLA-SAMUDRAM.

kinds, chillies, saffron, milk, curds, money and jewels, and not unnaturally the establishment is self-supporting. It is said that the money contributions alone amount to between Rs. 4,000 and Rs. 6,000 at each festival. During the festival a cattle fair is held, and the place is a notorious resort for gamblers.

PŪLĀMPATTI.

Pūlāmpatti (population 2,773), picturesquely situated on the left bank of the Kāvēri, 6½ miles N.W. of Edappādi, and opposite Nerinjipet and the Pāla-malai (4,922) is the site of a ferry of some importance. It was formerly a Depot of the Porto Novo Iron Company, and it was here that the Kanja-malai ore was smelted with fuel brought down the Kāvēri from Sōlappādi side. Remains of the furnaces are still standing, and the ruins of the Engineer's bungalows can yet be seen, while the ferruginous soil on the Kāvēri bank is blackened with the debris of the extinct industry.[1]

Just below Pūlāmpatti the Kāvēri cuts its way through a narrow rocky gorge, and in this gorge is a ruined anaikat of huge blocks of stone, clamped together with iron, and cemented. From this anaikat a channel took off, which still gives its name to the village of Mūdal-kālvāy.

Pūlāmpatti is said to have been a favourite resort of the Gatti Mudaliyārs of Tāra-mangalam, as it was a convenient place for bathing in the Kāvēri. A small figure, carved on the western base of the *stambam* attached to the Siva temple, according to tradition, represents one of the Mudaliyārs.

SANKARIDRUG.

Sankaridrug lies at 234th mile of the Madras-Calicut Trunk Road. It is 2 miles from the Station to which it lends its name, 7 from Tiruchengōdu, and 10 from the Kāvēri at Kumāra-pālaiyam, where the Trunk Road crosses to Bhavāni in Coimbatore District. Roads radiate to Pūlāmpatti Ferry via Edappādi (16 miles), to Ōmalūr via Jalakantāpuram and Tāra-mangalam (23 miles, Trunk Road), and to Salem via MacDonald's Choultry (22 miles).

The town, which lies partly within the limits of the Government village of Chinna-Kavundanūr and partly within Sankari Mitta, takes its name from the massive hill which overshadows it on the west. Correctly spelt the name should be Sankagiri-Durgam, and the hill is so called from its fancied resemblance to the sacred conch-shell (*Turbinella pyrum*). In Read's time it was called Sankledroog, and the name was supposed to be derived from *sangili*, a chain.

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[1] After the winding-up of the Porto Novo Company, an attempt was made to revive the industry by Messrs. Stanes & Co. of Coimbatore, who imported Katti Pariahs from Konganāpuram to smelt the ore. The enterprise was not a success. Smelting is still carried on at Konganāpuram.

The Travellers' Bungalow is perched rather curiously on the top of a rocky knoll. It was originally the house of James Oram, long Commandant of the Garrison, who died August 13, 1799.[1]

The Cemetery, which lies away from the village, not far from the Travellers' Bungalow, and close under the south side of the Drug, contains two named monuments, one to William Ash, Lieutenant, 1st Battalion, 7th Regiment, Native Infantry, who died on August 27, 1808, and the other, dated June 18, 1820, to Lieutenant Robert Waters, of the 25th Regiment, Madras Native Infantry.

Close to the Cemetery is a remarkable boulder, over 30′ in height and about 35′ across. It is called "Mudaliyār Gundu," the Mudaliyār's rock. It is said to have been a place of punishment for lazy workmen in the days when the Gatti Mudaliyārs were building Tāra-mangalam Temple. The defaulter was made to ascend the rock with the help of a ladder. The ladder was then withdrawn, and the culprit could then choose whether to leap down and break his neck, or remain "steeped in the sunshine burning hot" and die of thirst or sunstroke. It is said that the last of the Gatti Mudaliyārs was exposed for 21 days on this rock and starved to death by Tipu Sultan, for failure to pay tribute during a year of famine. The chronology of this legend is evidently confused.[2]

The chief Siva temple lies about 450 yards from the foot of the hill and is dedicated to Sōmēsvara.

Near the old Jāma Masjid is the shrine of Fatima Bi, the special patroness of Moslem children. It is a local custom for every Muhammadan mother to offer *fathia* (sugar, plantains, rice-cakes and incense) at this Durga on the 40th day after the birth of her child, who will then be immune from the ailments of childhood.

Sankaridrug was the head-quarters of a Tahsildar under Tipu. It was deposed from that honour in the first year of Read's administration, but reinstated in Fasli 1206 (1796–97). It continued as a Taluk Kasba till the revision of 1860. In 1910 it became the head-quarters of a Deputy Collector, but the new offices have not yet been built.

The town is regarded as one of the sanitaria of the District, and enjoys a high reputation for the quality of its well-water. The milky water of the Pal-Bāvi or Milk-Well, not far from the Travellers' Bungalow, is supposed to have medicinal properties,

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[1] See *Tombs*, 201, and *infra* p. 283.

[2] The legend is referred to in a little book of poems entitled "From Brahm to Christ" by the Rev. W. Robinson of the London Mission, Salem.

CHAP. XV. SANKARIDRUG — Fortress.

and cholera and bowel complaints are very rare in the town, though sore-eyes and skin-disease are common on account of the dryness of the climate.

The Hill of Sankagiri is a whitish mass of granite and gneiss, rising to a height of 2,345′ above sea-level, and nearly 1,500′ above the plain.[1] The upper part of the eastern face is, roughly speaking, crescent-shaped in contour, the horns pointing eastward. It is on this side that the summit is most easily reached, and on this side the hill is defended by no less than ten lines of fortification.[2]

The first gateway (*Ulimugam-Vāsal*) is said to have been constructed by "Kunni Vettuva Rāja." The line of fortifications to which the gate gives access extends right round the foot of the hill. Immediately behind it is the second gateway (called *Diddi-Vāsal, Kal-kombai-Kōttai*, or *Kalla-Vāsal*). Beyond the third gateway (*Gadiyāra Vāsal* or Clock Gate) is a large temple dedicated to Varadarāja Perumāl. A steep flight of steps leads to the fourth gateway (*Rana-mandala-Vāsal* or *Gate of Bloodshed*), strongly built of stone and topped with brick. The fifth gateway (*Pudu-Kōttai* or New Fort) is defended by two bastions, one square and the other semi-circular. The rampart on which this gate is placed is one of the largest on the hill. It is crested with brickwork, bound in parts with iron clamps, and is provided with embrasures for cannon. Its construction is ascribed to Tipu Sultan. The rampart on the left runs to a cave in the southern spur of the hill. This cave, which is in one part 35′ high, is sacred to a Muhammadan Saint, Shah-ba-Mardan-Ghazi, who once upon a time entered the cave and never emerged from it. On the same day, however, he was seen to come out of a similar cave at the falls of Siva-samudram on the Kāvēri, and it is there that the Saint is said to be interred. It is also said that panthers and other wild animals worship at this tomb, and keep it tidy by sweeping the precincts with their tails. Another flight of steps leads to the sixth gateway (*Rōkkal-Diddi-Vāsal*). The seventh gateway (*Pural-Diddi-Vāsal*) is close behind the sixth, and is about half-way up the hill. Between this and the site of the next gateway is a strongly built magazine of brick, with a semi-circular bomb-proof roof in almost perfect preservation. The eighth gateway became unsafe, and was demolished in about 1880. It was known as the *Idi-Vilunthān-Gundu-Vāsal*, or the Gate of the Thunder-stricken Stone. The boulder from which it takes its name is a massive rock, about 40′ high, cleft in

[1] The railway at Sankaridrug Station is 876′ above sea-level.

[2] A sketch of Sankaridrug appears in Vol. IV of Daniell's *Oriental Scenery*.

two from top to bottom, apparently by lightning. The sixth, seventh and eighth gateways are ascribed to one Lakshmi Kānta Rāja, a scion, it is said, of the royal house of Mysore. The ninth gateway, situated about three-fourths of the way up the hill, is known as the " White-Man's Gate " or " Company's Gate." The keystone of the arch which spans it bears the date 1799. It commands the point where the path reaches the brow of the Durgam, skirting as it does so the edge of a precipice. After passing this gate, a sharp turn in the path leads to a flight of steps cut in the living rock. Though only 30 steps are visible, the topmost step of the flight is called *Aruvathām-padi* (sixtieth step), and is popularly used, like the *Aruvathām-padi* at Tiruchengōdu, for oath-taking. The remaining 30 steps are said to be concealed by rubble. The steps are commanded by the last or Mysore Gate, an imposing structure of stone, built, it is said, by one of the Mysore Rājas.

The summit is crowned by a small temple dedicated to Chenna-Kēsava Perumāl, built of stone in the severe simple style characteristic of the Pandisvara temple at Tiruchengōdu, and of many other of the older temples perched on the tops of drugs. For many yards around it the granite is bare of vegetation, and its surface is inscribed in Telugu and Dēva-nāgari characters.[1] There are several rock-pools in which the water-lily flourishes, the most remarkable being the *Mān-Jonai* or Deer Pool, a deep cave or cleft, so overshadowed by projecting rock that the rays of the sun never reach it. The water is said to possess healing virtues, and, by a time-honoured practice, officers camping in Sankagiri used to be supplied daily with drinking water from this spring.

Not far distant, on the verge of a precipice, is a small Mosque known as Dastagīr Durga, and constructed like an Idga. Dastagīr, otherwise known as Syed Abdul Qadir Jailam, was one of the greatest of Muhammadan Saints.[2] His connection with this Durga is vague. Several wildly improbable stories are current on the subject.[3] On the highest peak is the usual flag-staff platform. North of this is a tomb-like structure, reputed to have been a place of execution in the days of Haidar and Tipu. The malefactor was dropped through a small square hole in the top, which

[1] The Telugu inscription gives a date corresponding to 1678 A D.—vide *Annual Report, Archæological Survey of Madras*, 1904-05, p. 23.

[2] He traced his descent from the Prophet through both parents, and earned the title Mahabub Subāni, Most Beloved of God.

[3] It is said that this Durga is connected by an underground passage with the cave of Shah-ba Mardan-Ghazi already referred to. This seems to clash with the Siva-samudram theory.

CHAP. XV.
SANKARIDRUG

was closed with a stone and left for three days. The corpse was then lifted out by a hook. There are granaries for paddy and grain (the husks of paddy are still to be seen), and a brick store-house with three compartments for storing gingelly-oil, ghee and honey.[1]

Towards the south-west the rampart of the Mysore Fort is pierced by a small gate, called the *Mōr-Diddi-Vāsal* or Butter-milk Gate. It is said that a Vellālar woman, who used to carry butter milk for the garrison from the village below, showed the English a secret path which runs up the Drug from the western side.

The fortress must have been almost impregnable in the eighteenth century, and it is strange that it played no part in the struggle between Mysore and Madura, and that its existence is ignored in Col. Wood's despatches of 1768. Nor is it in the list of forts recaptured by Haidar in the same year.

The fortress is in charge of the Public Works Department, being included in the "list of ancient monuments selected for conservation." In the course of repairs in 1905 about 75 iron shot, some solid, some hollow, were discovered in one of the magazines. Coins too have been picked up from time to time, but their date and description are not on record.

Sankaridrug was anciently known as "Kunnattūr-Durgam," and is referred to as such in inscriptions of the reigns of Krishna-Dēva Rāya[2] (A.D. 1522), Achyuta Rāya[3] (A.D. 1538 and 1540), and Sadāsiva[4] (A.D. 1544), as well as in the Sankaridrug grant of Dodda Krishna Rāja of Mysore[5] (A.D. 1717). In the first-named inscription mention is made of "the Twelve Districts surrounding the Kunnattūr-Durgam in Kongu *alias* Vīra Chōla-Mandalam."[6] In the later Vijayanagar inscription the place is spoken of as the head-quarters of a royal Governor, who is named Kummalan-nagal in 1538, Rāmappa Nāyakkan in 1540, and Dandu Bavap-paiyan in 1544. In the last inscription Kunnattūr is spoken of as "surrounded by the Province of Mulvāy."[7]

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[1] Some people say for gingelly-oil, castor-oil and ghee. Certainly castor-oil for lighting purposes would be more useful in such a place than honey.

[2] G.E. No. 651 of 1905, Tiruchengōdu.

[3] G.E. Nos. 21 and 28 of 1900, Tara-mangalam.

[4] G.E. No. 27 of 1900, Tāra-mangalam.

[5] Vide p. 281.

[6] The Twelve Districts of Tiruchengōdu are referred to in two Chōla inscriptions, Nos. 623 and 629 of 1905.

[7] This Mulvāy Mr. Venkayya conjecturally identifies with Mulbāgal near Kōlar, though, topographically, this identification appears strained.

Persistent tradition, already referred to, connects Sankaridrug with the "Vettuva Rājas" and the Gatti Mudaliyārs, but those traditions find little support in the local lithic records. A Vettuva Rāja is named in connection with a curious stone in the village of Agrahāra Tālaiyūr.[1] Lakshmi Kānta Rāja has been mentioned in connection with the sixth, seventh and eighth gateways on the Durgam.

Sankaridrug was added to the Mysore Empire by the conquest of Chikka Dēva Raja in 1688 and 1689 A.D. In 1717 his successor Dodda Krishna Raja (1714–1731) settled a colony of Kanarese Brahmans at Saukagiri, nominally in honour of his marriage with his eight wives, but perhaps in reality for political reasons. A copper-plate *sāsanam* of great interest, bearing on the endowment of this political Agrahāram, has been translated by the Rev. Thomas Foulkes.[2]

After the usual preliminary verses, extolling the pedigree of the grantor, the document runs :—

"While King Sri Krishna Rāja—who is the stage manager of the beautiful drama in which the female actor dances by his direction over the jewelled crowns of all other kings—was performing all the various kinds of charities, he had the desire, amongst other things, of forming a Brahman settlement. This Emperor of Karnātaka sought out the most healthful, fertile, and sacred places within his dominions, and he then selected one of the best of them for this particular charity. That spot is situated to the south-east of Srirangapattana, the city of the god of gods, the blessed Western Ranga. That country is called the Kongu-mandalam, abounding in wealth and crops. There, at the distance of twice ten miles (literally two *yōjanas*) from the undivided stream of the river Kāvēri, and nine times ten miles to the north-west of the original Sri Ranga, is situated a sacred and salubrious spot. Here is the fortress called Sri Sanka-giri-durga, which in former days bore the name of Kunnattūr. To the east of its eastern wall, which bears the name of Vijaya, in the open space at the foot of the hill, there is a temple of the god Kapardin under the name of Sōmanātha; and to the westwards of that temple there is a temple of the god Sharngin, under the name of Vallabharāja, the god of all the worlds. On the north side of this temple he built a neat Brahman street with two rows of houses; with courtyards to each house, measuring forty feet in width, and a hundred and twenty feet in length. He built a separate substantial house for each of the 32 shares of the endowment. Thus he happily settled the site of the Brahman settlement, which he had longed to establish, on the sacred northern bank of the two bathing tanks called Rāma and Lakshmana."

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[1] For Tālaiyūr see below p. 282. The stone is carved with six human figures and the figure of some animal, probably a horse. It stands in S No. 43 of Agrahāra-Tālaiyūr. The legend is that the Vettuva Rāja went to Tāra-mangalam to conduct a car procession, after defeating the Pallis in battle. The Rāja unluckily got his foot crushed by the car wheel, and died on his return journey at Tālaiyūr. His attendants committed suicide. The stone was set up as a memorial of this incident. For "Vettuva Rajas," compare p. 288.

[2] S.D.M., Vol. II, pp. 136–40.

CHAP. XV. SANKARIDRUG

The grant then proceeds to describe the two villages of Tāleyūr and Māngutte-patti [1] with which the Agrahāram was to be endowed: —

"The king divided each of these villages into 32 shares, and with these King Krishna Rāja provided an annual income for the Brahman proprietors of these shares. He called this Brahman settlement, which he had thus himself established, by the name of Apratima-Krishna-rāja-pura: and he settled in it venerable Brahmans, learned in the whole of the Vēdas and Vēdangas. With due respectfulness he sought out Brahmans of the Sri Vaishnava, Madhva, and Advaita sects, thoroughly versed in the Vēdas and Vēdangas, well acquainted with the traditions of religion, and law, learned in all the various branches of knowledge, ceremonially pure, belonging to good families, householders, *full of the true Brahmanical spirit and of gentle disposition*; and he gave to them all the two large, beautiful and well-populated villages of Tāleyūr and Māngutte-patti, distributed into 32 shares, to form a sufficient maintenance for their families; their well-defined boundaries being marked with stones having the figure of a dwarf cut on them."

The privileges to be enjoyed by the Brahman landlords are as follows: —

"All the shareholders of this Brahman settlement of Apratima-Krishna-rāja-pura shall enjoy without molestation, as a tax-free grant, as long as the sun and moon endure, and while the earth and sky continue, and for the several generations of their sons and grandsons, the rice-fields, dry-grain fields, gardens, house-sites, land fit for house-sites, grazing lands, mango and other trees, tanks, wells, water-channels, water-courses, dry barren lands, swamps, old sites of ruined Brahman houses, old sites of ruined Sudra houses, weavers' house taxes, tobacco taxes, grass taxes, tolls, produce taxes, village servants' taxes, plough taxes, sheep taxes, caste fines, temple dues, king's dues, additional crop taxes, together with all other village taxes, production and season taxes, with all other proprietary rights according within the four boundaries of the two villages of Tāleyur, otherwise called Apratima-Krishna-rāja-pu , and Māngutte-patti, surrounded by boundary-stones marked with the dwar seal set up along the boundaries above described.

"While all those proprietors continue to enjoy those shares, all dues and all common rights within the four boundaries of those two villages together with the eight land-appurtenances, namely, mines, hid n treasure, water,

[1] The villages of Māngutte-patti and Tāleyūr are described as "dependent on the town of Hirannyapūra." Hirannyapūra is the modern Eranapuram, in the limits of which MacDonald's Choultry is situated. The Government villages No. 66 Attavanai-Talaiyūr and No. 67 Agrahāra-Tālaiyur lie to the south-west of Eranāpuram. Mān-kuttai-patti is a hamlet of the latter. To the north of Agrahāra-Tālaiyur is the Government village of Kannanddri, and to the south and west that of Vaikundam. All those names occur in Krishna Rāja's grant. One of the "Dwarf-sealed Stones" can be seen about a furlong from the southern sluice of the Chandana Tank of Agrahāra-Tālaiyur, and probably more could be discovered if looked for. The Chandana Tank, locally called Odanchēri, is in Survey Field No. 31, and the stone is in S. No. 33 of Agrahāra-Tālaiyūr. The grant states that "The district dependent on Sankagiri is called the Elu-karai-Nād and the sub-district of Pūvāni is dependent on it." The Elu-karai-Nād is traditionally said to have consisted of the following seven Nāds: (1) Pandurai, (2) Pūvāni, (3) Araiya (also called Malla-samudram), (4) Parutti-patti, (5) Rāsipuram, (6) Elūr and (7) Salem.

stone, wood, profits about to accrue, existing profits and contingent profits, and also the proprietary dignities, connected with, and properly arising within, the four boundaries of these villages, shall belong for ever to those proprietors of the 32 shares. From henceforth these 32 shares shall be subject to all the four kinds of contract, namely, mortgage, sale, gift, and exchange, which these proprietors may choose to make."

"There is an air," writes Mr. Foulkes, "of legal precedent and form about the composition of this grant, especially of the vernacular portion of it, which suggests, what is otherwise very probable, that it may be regarded as a very good example of the public documents of this class in use at the time when it was written."

In 1792 Sankaridrug was made the head-quarters of the 22nd Madras Battalion,[1] under the command of Captain James Oram. It was at that time the chief Arsenal and Depot in the Talaghāt, the buildings in the fort being readily converted into store-houses. In connection with the storage of twelve months' stock of paddy in the principal forts of "the Bāramahāl and Salem countries," a letter to the Military Secretary, dated June 4, 1792, runs as follows:—"The opinion of the Commanding Officer of Sankledroog should be taken as to the best situation to store the grain; whether it is sufficient if placed within the second or the fourth wall, and what proportion upon the summit of the rock, where there are also excellent store-houses only requiring small repair. The expense of carrying up the grain will be considerable, and no more should be placed there than is deemed absolutely necessary." Sankaridrug was selected by Read as a suitable place for the establishment of a mint, but it is not known whether coins were ever minted there. Under Lord Clive's scheme of 1799 it became the Military head-quarters of the Talaghāt, a Government Command and an Ordnance Station. One battalion was allotted to it, five companies being detached and distributed between Salem, Namakkal and Āttūr. Erode was also apparently attached to the command.[2]

By 1816 the garrison was reduced to a detachment of the 4th Dindigul Native Veteran Battalion, and in 1823 it appears that Salem took precedence as the chief Military Station in the Talaghāt. Sankaridrug was still a cantonment in 1832, but some time after that it was abandoned. Among the regiments stationed

[1] The 22nd Madras Battalion, which was originally called Oram ki-Paltan was in 1796 absorbed into the 3rd Madras Regiment, now the 63rd Palamcottah Light Infantry (Turing-ki-Paltan).

[2] In 1800 and 1801 one John Hay was attached as Assistant Surgeon to the "Garrison of Sankaridrug and Erode."

CHAP. XV. SANKARIDRUG. — there were the 1st Battalion, 18th Native Infantry (1804), and the 2nd Battalion, 4th Regiment in 1807.[1]

Colonel Welsh, who camped in Oram's Bungalow in February 1824, gives the following account of Sankaridrug and its former Commandant[2]: —

"This hill fort was once not only strong, but a place of consequence in the Bāramahal; it was a large military station for several years, and still retains vestiges of former importance, such as tomb-stones, mouldering barracks, decayed walls, and tottering ruins. In the lower fort there are twenty excellent guns, and abundance of shot; with about twelve guns, etc., on the hill, which is very high and rugged, but not so strong by nature as Nundydroog, or several other hill forts I have seen; though from the number of rocks, one above another to the summit, it has an imposing appearance. Colonel Oram commanded this place as a Captain for many years, and the very regiment in which I had risen to Lieutenant-Colonel now went by his name. A strict disciplinarian, and an excellent tactician, every man under his command became a soldier in mind as well as in body; and being excessively particular in his own dress, he went by the name of the 'Sepoy Maccaroni': but as he was the absolute master, so he was the kind and considerate father and protector of all and the large and handsome allowances of command, were by him appropriated to the purpose for which they must have been originally intended, to conduce to the comfort and happiness of those whom he so ably commanded. At this distant period, his name is never uttered by the old Sepoys of the Madras Army without affection; and what is more extraordinary, his house, in which we found such comfortable shelter, is, after a lapse of thirty years, in a state of perfect repair, while many others, of later construction, have not a stone left, to tell where they stood. His amiable character is still cherished in the grateful memory of the natives, though so many years have elapsed since he ceased to exist, and his property is respected as the relique of a superior being, where there is not even a solitary European at the station, to see, or in any way influence their conduct."

TIRUCHENGŌDU. **Tiruchengōdu**, a Union, is situated 5 miles from Sankagiri Railway Station, and 8 miles from Sankaridrug itself. It is not situated on any main artery of traffic, but it is well provided with road communication to all the main centres of trade. Roads radiate to Salem viâ Āttayāmpatti (27 miles), Rāsipuram (21½ miles), Nāmakkal (22 miles), Paramati (19 miles), Kokka-Rāyanpēttai Ferry (8 miles), and Anangūr Railway Station (5½ miles).

The principal streets form four sides of a square, enclosing the Kailāsanātha Temple, an arrangement which indicates the antiquity of the town and its religious origin. The inhabited area has expanded towards the north-east and south-east. It is said that the place was once fortified, but it could never have possessed any military strength, and it does not figure in the Mysore Wars.

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[1] Now the 75th Carnatic Infantry, vide footnote p. 176, s.v. **Krishnagiri**, which was also garrisoned by the same Regiment in 1807.

[2] *Military Reminiscences*, Vol. II, pp. 191–3.

The chief community is that of the Kaikōlar weavers, whose *pāvadis*, well shaded with trees, are a picturesque feature of the town. Weaving is of course the principal industry. The local grain trade is important. The town contains three Banks, which are in the hands of Nāttukōttai Chettis.

The town derives its name from the lofty hill, 1,901′ above sea-level, which dominates it on the south-east. The origin of the hill is thus accounted for by local legend. Once upon a time a dispute arose between Vāyu, the god of winds, and Ādisēsha, the Serpent King, as to which of the two was the stronger. The test applied was that Ādisēsha should coil himself round the Himālayas and Vāyu should try to drag him off. So fierce blew the storm that gods and saints implored the Serpent King to yield. The snake slightly raised his hood, the force of the wind redoubled, dislodged one of the Himālaya peaks, and tore the serpent's hood. The mountain peak, stained with the serpent's blood, flew through the air, and alighted at Tiruchengōdu ("holy-ruddy-peak"). The hill is therefore sometimes called Nāgagiri or Serpent Hill. Kāma-Dhēnu, the Celestial Cow, giver of all good gifts, obtained from Siva the grant of five peaks. One of these she set up as Kanja-malai, another as Sankagiri, the third as Pushpagiri (commonly called Mōrūr Hill, between Tiruchengōdu and the Railway Station), the fourth as Uiāsakontha-kōttai Hill near Bhavāni, the fifth as Nāgagiri, otherwise called Tiruchengōdu. Thus the hill is composed of male and female elements, the peak stained with the Serpent King's blood and the peak set up by the Divine Cow, a union typical of the mystical union of Siva and Parvati in the form of Ardhanārīsvara, whose temple crowns its summit [1].

The hill is precipitous and almost devoid of vegetation. The bright red and yellow colouring of the natural rocks, and of the innumerable shrines with which it is covered, makes a gorgeous picture in the sunset glow.

Access to the Ardhanārīsvara Temple is gained by a winding flight of over 1,200 steps. Several *mantapams* have been erected

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[1] Pārvati prayed to be made one in body with Siva. Siva promised the boon, if she did further *tapas* on Tiruchengōdu Hill. This she did, and became united with her lord in the form of Ardhanārīsvara (The Lord-who-is-half-woman). Hence the right half of the idol on the hill is male in form, the left half female; and it is decked with a cloth, the right half of which is white, and the left half green. Hence, too, the 21st and last day of Pārvati's penance is still celebrated as the chief festival of the temple.

CHAP. XV. TIRUCHENGŌDU.

at varied intervals along the route, and each *mantapam* has its history.[1]

West of the *Taili Mantapam* is a *Nandi* (Bull), which is daubed with butter by devotees. This *Nandi* faces the hill, the hill itself being regarded as the *lingam* of Siva. On the rock near by is carved in bas-relief a gigantic five-hooded serpent, 60′ in length. Offerings of *pongal* are made to this serpent by the hillmen of the Kongu country to protect them against snake-bite, and cocks are also sacrificed.[2] The *Singa Mantapam* is maintained by the descendants of Nalla-tambi Kāngaiyan, one of the Vellālars of Mōrūr.[3] The pillars of this *mantapam* are well carved with the figures of lions and horses, and on the western wall are some human figures which are said to represent the original builders. Between this and the next *mantapam* is a flight of 60 steps known as the *Sattiya-padi* (oath steps) or *Aruvathām-padi* (sixtieth step). Monetary disputes are often settled here by one party challenging the other to swear on each step to the justice of his claim, extinguishing a light in the usual manner. This flight of steps is one of the most famous places for oaths in South India, and oaths sworn on them have received the recognition even of the High Court of Madras. A rock east of these steps is crowded with Chōla inscriptions.[4] Seven steps from the top of this flight is the *Aruvathām-padi Mantapam*, said to have been built by Kumāraswāmi Kāngaiyan,[5] and now maintained by the Shānārs. This *mantapam* lies at the base of rock which forms the *Pāndava-Gundu*. The rock is said, in former days, to have been crowned by a fort, and the northern gate of the fort is said to have been on the

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[1] For a detailed account of these *mantapams* see *Report of Archæological Survey Department, Southern Circle*, for 1907–8, pp. 14–16. The first has no distinctive name. The others are, in order of ascent, (2) *Sanyāsi*, (3) *Tirumudaiyān*, (4) *Taili*, (5) *Kaikōlar*, (6) *Singa*, (7) *Aruvathām padi*, (8) *Sattiya Kavundan*, (9) *Dēvadiya*, (10) *Ilaippattu*, (11) *Gōpura-Vāsal*. Mr. T. A. Muthuswāmi Kōnār of Tiruchengōdu has made a special study of the Tiruchengōdu temples and their *Purāna*, and the account which follows is largely due to his courtesy.

[2] A rock just below the boulder known as Nāga-gundu and west of the steps is covered with Chola inscriptions, and bears also one Pāndya epigraph. G.E. Nos. 622 to 627 of 1905.

[3] Vide p. 287, and G.E. No. 646 of 1905. This Nalla-tambi Kāngaiyan is said to have been also called Madura Nallavan. Three members of this family are referred to in the inscriptions, viz., (1) Tirumalai Attappa Nalla-tambi Kāngaiyan (date 1599 A.D.), (2) Attappa Immudi Nalla-tambi Kāngaiyan, elder son of (1), (date 1610 A.D.), and (3) Kumāraswāmi Kāngaiyan, younger brother of (2), (date 1627 A.D.).

[4] G.E. Nos. 630 to 640 of 1905.

[5] Son of Nalla-tambi Kāngaiyan of Mōrūr, whose name is associated with the sixth or *Singa Mantapam*—vide G.E. Nos. 646, 647 and 648 of 1905.

verge of the Bhairava Tīrtam hard by. The name *Kōttai-Vāsal* or Fort Gate still clings to the spot. The *Gōpura-Vāsal Mantapam* was begun, it is said, by Sīyala Gatti Mudaliyār in 1654 A.D. and completed by the "Vijaya Kulattār" of Rāsipuram.

Beyond this is the main entrance to the big temple of Ardhanārīsvara. The work is said to have been begun by one Tiriyambaka Udaiyār in 1512 A.D., and it was reconstructed towards the end of the nineteenth century with the aid of public subscriptions. The chunam-work decorations, with which it is smothered, were perpetrated in the vulgarest of modern taste by "artists" from Srīrangam.

The floor of the temple lies 20′ below the threshold of this entrance *gōpuram*. The outer wall of the *prakāram* measures 260′ from east to west, and 198′ from north to south; the temple itself 170′ from east to west, and 95′ from north to south. The *mahā-mantapam* is said to have been rebuilt by one Samboji, a Governor of Sankaridrug, and to have been finished by Sīyala Gatti Mudaliyār of Tāra-mangalam in 1684 A.D. The shrine, contrary to custom, faces west. The *Nandi* facing the shrine, it is said, came to life and ate gram in the days of Virūpākhsha Rāya of Vellore, on hearing a song sung by a Sanyāsi of Tiruvāduturai.[1] The *Nritta-mantapam* was built by Attappa Nalla-tambi Kāngaiyan of Mōrūr[2] in 1599 A.D. The stone-work resembles that of Tāra-mangalam, and the carving (notably that of the stone chains) is of a high order. One of the pillars north of the gram-eating *Nandi* is carved with the figures of Attappa Nalla-tambi Kāngaiyan and his three wives, and sufferers from tertian fever can rid themselves of their malady by walking thrice round this pillar and breaking coconuts.

North of the main shrine is the temple of Subrahmanya, which possesses a fine *maha-mantapam* in the best Tāra-mangalam style, and is said to have been built, in 1619 A.D., by Immudi Nalla-tambi Kāngaiyan. The *vimanam* is attributed to Sīyala Gatti Mudaliyār of Tāra-mangalam.[3]

The Vignēsvara *mantapam*,[4] south of the shrine of Ardhanārīsvara, and the Tāndava Pattirai Vilasam[5] are said to have been

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[1] Māyavaram Taluk of Tanjore District.

[2] See G.E. No. 646 of 1905 inscribed on the west wall of the *mantapam* in front of the Ardhanārīsvara shrine.

[3] G.E. No. 648 of 1905.

[4] Called Nāri-Ganapati-Mantapam. Ganapati dug a *tirtam* for his mother Pārvati, otherwise called Nāri, and hence he is here worshipped as Nāri-Ganapati.

[5] Hall of Tāndava-Mūrti (Siva as the Dancer) and Bhadra-Kāli, whose figures are carved in the pillars that support it.

CHAP. XV. TIRUCHENGODU.

built in 1627 A.D. by Kumāraswāmi Kāngaiyan.[1] Early in the nineteenth century this *mantapam* showed signs of collapse, and in 1823 Mr. W. D. Davis, who then acted as Collector of Salem, contributed to its repair, an act which is commemorated by a bas-relief, 3′ high, of Mr. Davis, with hat and walking-stick, carved on the base of a supporting pillar.[2] East of "Davis Pillar" is a pillar carved with the figures of Kumāraswāmi Kāngaiyan and his four wives; this pillar confers the same relief on sufferers from tertian fever as the pillar of Attappa Nalla-tambi Kāngaiyan in the *Nritta-mantapam* of the Ardhanarīsvara temple.

The construction of the *Nritta-mantapam* in front of the Subrahmanya shrine is ascribed to one Elaya Kavundan of Iluppili,[3] a brother-in-law of Kumāraswāmi Kāngaiyan.

The construction of the Nāgēsvara temple is attributed to Arai-Immudi-Allala-Elayan, chief of the Vettuvans, who diverted the Kāvēri at Paramati, and its *vimānam* to Vettuva Sengōdan of Siru-Molasi in the year 1685 A.D.[4]

On the highest peak of the hill is the Pandīsvara temple, a simple structure, the name of which preserves the memory of the Pāndya invaders of the thirteenth century.

Close by the Pandīsvara Temple is the celebrated *Maladi Kal* or "Barren Woman's Rock." This remarkable boulder is poised on the edge of a sheer precipice with a clear drop of at least 800′, and apparently the slightest breath would topple it on to the town below. If a woman who is not blessed with children crawls round this rock thrice, she will become a happy mother. Any woman who has the nerve to creep thrice between the rock and the giddy precipice certainly deserves to become the mother of a sturdy brood of sons, but the attempt to do so led to so many accidents that a strong semi-circular ring-wall was built, during the Collectorate of Mr. Longley, to prevent the self-immolation of the pious.

Just below the summit of the hill is a sleeping-place of the five Pāndavas, a cleft between two enormous rocks, the floor of which is roughly fashioned into the semblance of three beds.[5]

The Kailāsanātha temple, in the heart of the town, is second only in importance to that of Ardhanārīsvara. It is enclosed by

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[1] Vide G.E. No. 647 of 1905.

[2] See pp. 247 and 248 for the gifts of Mr. Davis to the two chief temples in Salem City.

[3] Seven miles east of Tiruchengōdu.

[4] Perhaps connected with the "Vettuva Rājas" referred to on p. 281.

[5] Pāndava beds of this description are common throughout the Tamil country, and are supposed to mark the abodes of Jain hermits. See *Madura D.G.*, p. 75, and G.E. Report, 1909, p. 68.

a compound wall 250′ square. The entrance *gōpuram* is 76′ in height; its basement is said to have been built in A.D. 1064[1] by one Kondappaiyan In front of the entrance is a stately portico, and a *dīpa-stambham* of stone, 481′ in height, with 31 sides. The Amman shrine is ascribed to Immudi Nalla-tambi Kāngaiyan, already referred to as the builder of the Subrahmanya *mantapam* in the Ardhanārīsvara temple. In the temple precincts is a well, access to which is obtained by a passage beneath a large brick-and-plaster *Nandi*, an arrangement similar to that which once existed in the Chinna-Rāja-Tōttam at Salem.[2]

Close to the town, on the Paramati road, is a curious temple known as Malai-Kāvalār-Kōvil, the temple of the guardians of the hill. In front of the sanctuary is a bristling forest of spears, in front of which blood sacrifices are offered. The precincts are enclosed by a strongly built wall. The temple is a favourite resort for those who are troubled by witchcraft or demoniacal posses- To such the *pūjāri* gives a *cadjan* order, requiring, in the name of Ardhanārīsvara, that the devils should quit their victim's house. This document is laid on a corner of the roof of the haunted house, and sacred ashes are placed on two other corners, fourth corner being left unprotected, to allow the devils to escape.

Inscriptions.

In keeping with its religious origin, Tiruchengōdu is prolific in inscriptions[3] recording the good deeds done in honour of its gods. These records date back to the century before the Norman Conquest of England Under the Chōlas it was the fashion to grant gifts of gold to feed Brahmans, or provide lamps for the temple use. The names of Parāntaka I (906 A.D.)[4] and Gangai-konda-Rājēndra-Chōla[5] occur in the earliest inscriptions. Under the Pāndyas[6] the temples were endowed with lands. In 1522 A.D. in the reign of great Krishna Rāya of Vijayanagar,[7] market tolls were made over to the temple authorities for celebrating certain festivals. Under the Nāyakas of Madura the temples again received grants of land In 1659 A.D. the Hill Temple

[1] G.E. No. 654 of 1905.

[2] *Vide* p. 246.

[3] *Vide* G.E. 1905, No. 622–654, and Sewell's *Lists* Vol. I, p. 203.

[4] Madirai-konda-Parakesari-varman, G.E., 1905, Nos. 632, 633 and 640, dated respectively in the 37th, 20th and 27th years.

[5] G.E. 1905, Nos. 626, 642 and 643, dated respectively in the 10th, 14th and 23rd years.

[6] Jatāvarman-Sundara-Pāndya-Dēva II, 1275–1302—*vide* G.E. Nos. 622 and 641 of 1905, dated respectively the 9th and 10th years.

[7] G.E. No. 65 of 1905.

CHAP. XV. TIRUCHENGODU.

was endowed with a village for the merit of Muttu-Kumāra, son of the great Tirumala,[1] and four years later (1663 A.D.), under Chokkanātha, the western *gōpuram* of the Kailāsanātha temple was built.[2] Krishna Rāja of Mysore did not forget his obligations, and, in 1734, he, too, favoured the temple with a grant of land. The Hill Temple was more highly favoured than the temple in the town, if the number of epigraphic records affords a true clue. Inscriptions commemorating the building and repair of shrines and *mantapams* are mostly in the names of private individuals, and not of kings.

ĀTTŪR TALUK.

ĀTTŪR TALUK.

The Taluk of Āttūr, situated in the south-east corner of the District, is the largest of the Talaghāt Taluks, the area being 841 square miles. It is bounded on the north by Ūttankarai Taluk, on the west by Salem Taluk; on the south it adjoins the Nāmakkal, Musiri and Perambalūr Taluks of Trichinopoly District; on the east the Kallākurichi Taluk of South Arcot. The greatest length from north to south is 38 miles, from east to west 32 miles.

The Taluk is hill bound on the north and south, and partially so on the west. On its north-west limit the Tenāndē-malai, itself a continuation of the Shevaroy Hills, reaches eastward until it sinks into the plain in the neighbourhood of the Pass leading from Kōttai-patti in Uttankarai Taluk to Bēlūr in Āttūr. On the eastern side of this Pass towers up the range which on the northern side takes the name of the Ariya-Kavundan Nād and in Āttūr limits is termed the Chinna and Periya-Kalrāyans, which again merge to the east and north in the Jadaya-Kavundan Nād, which enters South Arcot to the north of Talaivāsal. On the west, insignificant spurs threaten to close in the Salem valley, but after the 16th mile from Salem, as Āttūr Taluk is entered, these recede to north and south. The Kolli-malais hem in the Taluk to the south, and, after a considerable drop towards the plain, the Pachai-malais trend away to the south and east. In the centre of the Taluk, stretching eastward from Malli-karai and Ayilpatti, is the low range of hills, locally known as the Paittūr-malai, which, as it reaches

[1] Sewell, loc. cit. Vol. I, 203, G.E. No. 650 of 1905, dated 1659.
[2] Sewell, loc. cit. G.E. 1905 No. 654.

further east towards Manjini and Naduvalūr, is termed the Pungavādi or Manjini Karadu. From the Rāsipuram valley in Salem access is allowed by the Ayilpatti or Hanumān Ghāt, and on the south, between the Kolli-malais and Pachai-malais, the country is open from Musiri and Perambalūr via Tammampatti and Mallikarai to Āttūr and Vālappādi. The Taluk is divided by the Paittūr-malai into two principal watersheds, those of the Vasishta-nadi and Swēta-nadi.

CHAP. XV. ĀTTŪR TALUK.

To the western part of the Taluk, which is broken by many a rock and hill, succeeds a vast undulating plain separated by the valleys of the two rivers abovementioned from the mountain ranges north and south, and blending on the east with the plateau of South Arcot. The fall of these rivers is considerable, and a rich tract of country is irrigated by their waters. Towards the hills the scenery is bold and striking, and the luxuriant growth along the river banks is pleasing to the eye, but towards the east the landscape is flat and devoid of interest.

History.

Except for the traditions of the Kalrāyan Malaiyālis and the Gatti Mudaliyār legend of Āttūr Fort, there is little of historic interest in the Taluk, which seems to have been but remotely affected by the ebb and flow of South India politics.

Land Revenue.

The Land Revenue is made up as follows: —

—	Area.	Demand Fasli 1320.
	SQ. MLS.	RS.
Ryotwari (including Minor Inams) ...	789·10	3,01,222
Mitta	44·72	2,020
Shrōtriyam and Inam [1]	7·01	3,461
Total ...	840·83	3,06,703

Ryotwari occupation.—

—	Extent.	Assessment.
	ACS.	RS.
Wet	16.213	1,20,248
Dry	119,458	1,44,184

Mittas.

Only one Mitta has survived, namely that of Sekkadi-patti in the north of the Taluk, which pays a *pēshkash* of Rs. 2,020.

Irrigation.

The Taluk is noted for the number and excellence of its irrigation sources, and. thanks to the abundant freshes of the

[1] Including the Kalrāyans.

Vasishta-nadi and Swēta-nadi, the Taluk is famine-proof. Subjoined is a list of the chief anaikats in the Taluk.[1]

In addition to those the Tanks of Punavāsal (222 acres), Nāvalūr (235 acres), and Iluppa-nattam (89 acres), receive water from the Ānaiyāmpatti Anaikat, as well as from jungle streams; the Tanks of Naduvalūr (340 acres) and Sātta-pādi (160 acres) depend on the eastern drainage of the Manjini Karadu; Tenkumarai Tank (114 acres) depends on jungle streams; Umayāpuram Tank (292 acres) from streams flowing from the hills near Isvara-

[1]Name of Anaikat or Channel.	Public Works Department or Minor Irrigation.	Direct Ayakat, acres.	Tank served.	Tank Ayakat, acres.
I — Vasishta-nadi Anaikats.				
Bēlūr Minor ...	Minor Irrigation ...	...	Bēlūr Chinnēri ...	122
Bēlūr Major .	Public Works ...	...	Bēlūr Periyēri ...	203
Kottavādi ...	Minor Irrigation ...	62	......	...
Kalliyānagiri .	Public Works ...	277	......	...
Abinavam ...	Do. ...	282	Abinavam ...	25
Pattira - Kavundan-pālaiyam.	Do. ...	157	Pattira - Kavundan-pālaiyam...	210
Chinnama-samudram.	Do. .	231	Chinnama-samudram.	147
Pedda-Nāyakkan-pālaiyam.	Do. ...	237	......	...
Errama-samudram. ...	Do. ...	...	Errama - samudram	286
			Olaippādi Pāniyēri	228
Kottāmbādi ...	Do. ...	206	......	...
Appana- samudram.	Do. ...	253	......	...
Āttūr	Do. ...	...	Āttūr Pudēri .	406
			Kallānattam ...	178
Ammā-pālaiyam	Minor Irrigation ..	131	......	...
Kattu-kōttai .	Public Works ...	332	Sārvāy	201
			Deviyā-kurichi ...	100
			Manivilundān ..	167
Pattuturai ...	Minor Irrigation ...	93	Talaivāsal ..	137
Periyēri	Public Works ..	126	Periyēri	246
			Aragalūr ...	276
II — Swēta-nadi Anaikats.				
Sendāra-patti ...	Public Works ...	...	Sendāra-patti ...	350
Kondayampalli	Minor Irrigation ...	90	Kondayampalli ...	131
Gangavalli Large	Public Works ...	616	Ānaiyāmpatti ...	220
Gangavalli Small	Minor Irrigation ...	181	.....	...
Ānaiyāmpatti ..	Public Works ...	...	Tidāvūr	650
Vīraganūr ..	Do.	67	Vīraganūr ..	256
Laddivādi .	Minor Irrigation ...	35	Laddivādi ..	149

mūrti-pālaiyam. The Singāpuram River feeds the Chinna-Krishnāpuram Anaikat (96 acres) and Tank (159 acres), and the Periya-Krishnāpuram Anaikat and Tank (148 acres). On the Kīri-patti River (otherwise called the Narasingapuram River) are the Anaikats of Siliyampatti (42 acres), Ichampatti (82 acres), Sithār (100 acres), and the Narasingapuram Anaikat, in the limits of Sokkanāthapuram village (90 acres), which feeds the Narasingapuram Tank (200 acres). The Tulukkanūr Tank (112 acres) is fed by an anaikat on the Koraiyār, and the Odiyattūr Tank (211 acres) by an Anaikat on the Manjini River. The Ayyanēri of Attūr (178 acres) is fed by jungle streams.

Forests. The area under Reserved Forest is 67,919 acres, which constitute the Āttūr Range of the South Salem Division. Details are subjoined.

No.	and Name.	Area.	Date.	No.	and Name.	Area.	Date.
8	Nāgūr ...	3,456	29—3–87	11	Tumbal . ..	3,698	29—1–96
7	Belūr .	7,229	25-11–86	100	Tumbal Ext. . .	1,595	17- -4–96
139	Gangavalli.	7,809	19—6–93	107	Mannūr	9,404	23-12-95
167	Māvūr ...	1,655	5—2-00	10	Nāgalūr	7,838	29—1 96
6	Nāyakkan-Kombai.	4,262	13—5–87	9	Pattimōdu ...	4,056	20—1-96
5	Varagūr ...	3,658	15-11–87	108	Pattimōdu Ext.	2,354	8-10–00
114	Varagūr Ext.	318	4—7–92	112	Jadaya-Kavundan.	10,496	28—1-96

The first three Reserves in the above list are on the slopes of the Pachai-malais, the next four on those of the Kolli-malais, while the seven Reserves in the right-hand column concern the Kalrāyans. The exploitation of these 14 Reserves is described on pages 251-257 of part I.

Communications. Āttūr Taluk is innocent of Railways. The chief artery for traffic is the Salem-Cuddalore Trunk Road. There is a good deal of traffic from Āttūr to Laddivadi and thence to Perambalūr. The rest of the roads are execrable, especially that between Mallikarai and Tammampatti. From the latter village a road runs to Perambalūr.

There are toll-gates at Manjini, and at the bridge over the Morodai near Kattu-kōttai on the Salem-Cuddalore road. There are no ferries in the Taluk.

The Taluk being essentially agricultural, there are no important industries. Weaving is carried on to a limited extent

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by Kaikōlars, Sāliyas and Muhammadans at Āttūr, Āragalūr, Kallānattam and a few other places in Talai-vāsal Firka. There is also a small industry in cotton-spinning at Punavāsal, Rājā-pālaiyam, Tidāvūr, Kavara-panai, Talai-vāsal, Tittachēri, Vīraganūr. Kamblis are made in a few villages in the south of the Taluk and in Āttūr. Gingelly-oil, castor-oil and jaggery are manufactured locally along the lower reaches of the two rivers. The manufacture of indigo is a distinctive feature of the Taluk, but the industry is moribund. Iron-smelting formerly thrived, but is now extinct. Grass mats are woven by Muhammadans and Vēdakkārans in many villages, and bamboo mats are manufactured by Vēdakkārans on a large scale in Āttūr and Narasingapuram, to a less extent in Bēlūr, Ēttāppūr and Talai-vāsal. Baskets are made near Āttūr by Dabba Koravars to supply the local demand. There is a tannery owned by a Muhammadan in Āttūr itself; elsewhere Chucklers and Pariahs do a little crude tanning in the villages. Brass is worked at Vīraganūr, and soap-stone utensils are made at Mangalāpuram and Īsvara-mūrti-pālaiyam, and are in much demand in Kumbakōnam.

Trade. There are weekly markets on Sundays at Singāpuram (taken over by the Taluk Board, in 1899) and Tammampatti; on Mondays at Bēlūr, (Taluk Board, 1890); on Tuesdays at Puttira-Kavundan-pālaiyam (Taluk Board, 1898); on Wednesdays at Tumbal (Taluk Board, 1899); on Fridays at Pedda-Nāyakkan-pālaiyam (Taluk Board, 1898); on Saturdays at Mangalāpuram (Taluk Board, 1899). The average bid for the six Taluk Board markets is about Rs. 500. None of these markets is of great importance; Bēlūr is the largest and is frequented by about 2,000 people; Singāpūram, Bēlūr, Puttira-Kavundan-pālaiyam, Tumbal and Pedda-Nāyakkan-pālaiyam are visited in rotation by habitual shandy-goers. In Āttūr Taluk the trade in grain, salt, cloth and oil is chiefly in the hands of Kōmati Chettis. A few Muhammadans also take part in the cloth trade. Cattle' trade is almost nil. The trend of trade is towards the Districts of South Arcot and Trichinopoly (Chinna-Salem, Kallākurchi, Panruti, Perambalūr and Trichinopoly). Salem Town, however, is an important market, both for buying and selling. Paddy is an item of both export and import. Chillies, tobacco, beans, horse-gram, castor-seed, ground-nut, indigo and jaggery (both cane and palmyra), are the chief exports; dhall, cloths and ground-nut oil are the principal imports. Indigo is purchased by Madras merchants.

ĀRAGALŪR. **Āragalūr** is a small village about 2½ miles south-east of Talai-vāsal, on the right bank of the Vasishta-nadi. Nothing is known of its history, and its traditions are vague. Its name means " village of six trenches " (ஆறு + அகழ்), and

legend connects it with a chieftain named Venuva-Rāyan, who "must have been a considerable reiver, as he is said to have had a lakh of horses of each colour, black, bay, etc." He is alleged to have fled to the Kalrāyans on the approach of Tipu, and to have lived there in a cave. According to the Salem *purānam*, Āragalūr was the seat of a prince named Ekāmbara Mudaliyār, whose life is narrated in the *Vinōdarasamanjari*,[1] and who is said to have incarcerated the Chēra, Chōla and Pāndya Kings in his palace. The village contains two rather imposing temples, dedicated to Srikāmanātha (Siva; *tasdik* Rs. 435–11–6) and Kari-varada Perumāl (Vishnu; *tasdik* Rs. 384–10–0), and a smaller Siva Temple of Sōlēsvara (*tasdik* Rs. 28–14–0).[2] The population (2,557 in 1912) includes a large settlement of Kaikōlar weavers, who once in ten years celebrate the Padaikalam festival, which is attended by large numbers of their follow-castemen from villages far distant. The festival of Ambairammāl, who presides over a grisly-looking temple on the river bank outside the village, is celebrated once in five years with buffalo sacrifices. In former years immense numbers of buffaloes used to be slaughtered, but a more humane and less costly practice has sprung up in recent years, by which only one or two of the many buffaloes dedicated are actually selected as victims.

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Āttūr, a Union, lies on the Vasishta-nadi, and on the Salem-Cuddalore road, 32 miles east of Salem. A road runs to the south-east, via Tidāvūr and Vīraganūr, to Perambalūr in Trichinopoly District, another westward, via the Ayilpatti Pass, to Rāsipuram (34 miles), with a branch to the southward at Malliya-karai, which leads via Tammampatti to Turaiyūr, also in Trichinopoly.

ĀTTŪR.

The name "Āttūr" means the "village by the river." In olden times it was known as Anantagiri, and the compound name Āttūr-Anantagiri was in vogue at the end of the eighteenth century.

The town is divided by the river into two parts. The eastern portion south of the river is known as Pudupet, the western portion is Āttūr proper. North of the river is the Fort and the hamlet of Mulluvādi. About a couple of miles west of Āttūr, on the Salem road, is the sister village of **Narasingapuram**.

The population is for the most part dependent on agriculture. The Muhammadans, who number about one-tenth of the population, are energetic traders, and their appreciation of the advantages of education is attested by two schools, one for boys and the

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[1] A collection of amusing stories and anecdotes compiled by the late Mr. Vīrasāmi Chettiyār, Tamil Pandit of the Presidency College, Madras.

[2] A large number of inscriptions have recently been transcribed from these three temples, see G.E. report, 1914, Nos. 408 to 455 of 1913.

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other for girls, both founded by local effort, though now under official control.

The London Mission started work in Āttūr under Mr. Walton in 1846. In 1863 a boys' school was opened by Mr. Mabbs, and in 1878 a church was built at Narsingapuram by Mr. Phillips. The school for many years was of lower secondary grade, but under the new arrangements it is classed as an elementary school.

The Fort is in the form of a square, with batteries and bastions in the angles and sides. The highest point is the flag-staff battery in the centre of the south face. The glacis to the east is overgrown by trees. The south side is guarded by the river, which when in flood runs some 20′ deep, and the other faces are protected by a ditch. The outer wall of the ditch is roughly, and the river bank is strongly, revetted. The ramparts are of cut stone, well fitted without mortar. Inside are three large and one small bomb-proof chambers, the roofs of the larger magazines being accessible by hidden stairs. There are the remains of two houses, the larger of which was occupied by the Company's officers when in garrison. The lower part of it is in Indian, and the upper part in European, style. The smaller house is said to have been the residence of the Commandant. A large vaulted chamber, occasionally utilized as a Roman Catholic Chapel, is said to have been the *kochēri* of Gatti Mudaliyār, and a large building with an inner court, constructed in the Mauresque style, is supposed to have been his harem and dwelling-place; behind this a quantity of stone shot weighing one maund each was found. On the south face of the ramparts is Gatti Mudaliyār's pleasure house, a roof on pillars with obtuse pointed arches. Near this is a water-gate, cunningly built and strongly defended, leading to the river, and on the north face is another, leading into the ditch. On the south-west angle is another flag-staff battery. The fort gate is in the centre of the east face.

Within the western rampart is the tomb of Lieut.-Col. John Murray, Commander of the 1st Regiment of Native Cavalry, who died at Āttūr on 6th May 1799, "on his way from the Grand Army to the Coast, for the recovery of a constitution worn out in the service of his country."[1] There is also a monument to "Jane, wife of Captain H. Coyle, 23th M. I.", who died on 5th February, 1828, and was interred at Salem. It was at Āttūr that Captain Anthony Beale, Commandant of the 24th Battalion of Coast Native Infantry, was buried (ob. 23rd November, 1795), but the tomb is no longer in existence.

[1] *Asiatic Annual Register*, quoted in J.J.C., *Tombs*, p. 289.

The construction of the Fort is ascribed by tradition to one of the Gatti Mudaliyārs, who, when out hunting, saw a hare start from a bush, and, on going to examine the spot, found the neck of an iron pot protruding. Continuing his researches, he disinterred seven of these pots, full of gold pieces, with which he built the Fort. One of these pots is still preserved in the Vishnu Temple in the Fort. It is made of sheet iron, one-sixteenth of an inch thick, and having a convex surface of 15·5 square feet. It is made in two pieces, joined together by iron fish-plates riveted to the upper and lower halves, and weighs 38¾ lb. Its capacity is 5¾ cubic feet, and when full, it would contain about 1,430,784 pagoda pieces, equal to Rs. 50,07,444. The seven pots would, therefore, supposing the story to be true, have contained the equivalent in gold of £3,505,420. As there is only one pot forthcoming, and, as 7 is a mystic number, it is probable that only one pot was found, but even so, £500,744 was an enormous treasure-trove.

In 1689 Āttūr came into the possession of Chikka Dēva Rāja of Mysore, by the treaty concluded by "Lingurajayah with the Aurachee."[1] It was probably under Mysore in 1714 when the Ēttāppūr *sāsanam* was drawn up, and it formed part of Haidar's dominions when it surrendered to Colonel Wood in the early part of 1768. Haidar presumably regained it when he wiped out Wood's conquests in December of the same year, and it was his possession of it that secured the retirement of his main army in March 1769, when he made his famous dash on Madras.

After the Peace of 1792, Āttūr was garrisoned by the 23rd Madras Battalion (absorbed in 1796 into the 1st Regiment, Madras Native Infantry), under the command of Captain Campbell. Under Lord Clive's scheme of 1799, Āttūr was made an Ordnance Station, and was occupied by a detachment from the Regiment stationed at Sankaridrug. It disappears from the list of 1824, and it must have ceased to be a military station prior to that date.

BĒLŪR.

Bēlūr is a small village on the Vasishta-nadi, 4 miles due north of Vālappādi. Under the Mysore Rajas in the early eighteenth century it was the head-quarters of an administrative sub-division of the Kunnattūr-Elu-karai-Nād,[2] and Read made it the Kasba of one of the Taluks in MacLeod's Division, an honour which it held till 1803. It is still an important centre of trade for the *Kalrāyan* and Tenāndē-malai hills to the north. It possesses the remnants of a fine Siva Temple, now sadly fallen to decay. The roofing of the portico is a good specimen of the square-within-square type. The locality possesses special sanctity on account of

[1] Wilkes Vol. I, p. 122. A number of inscriptions have recently been decyphered in Āttūr; see G.E. report, 1914, Nos. 403 to 407.
[2] *Vide infra* p. 298, s.v. Ēttāpūr.

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the white rock [1] north of the village, which represents the ashes of a *yāgam* performed by Vasishta, the eponymous Rishi of the Vasishta-nadi.

ETTĀPPŪR.

Ettāppūr, a Union, is situated on the north bank of the Vasishta-nadi, within one mile of the Salem-Āttūr road. It is connected with Tumbal by a road which circles round the Chinna Kalrāyan Hills. The hamlet of Puttira-Kavundan-pālaiyam, which is included in the Ettāppūr Union, is on the 21st mile of the Salem-Āttūr Road.

The principal items of trade are coco-nut, areca-nut, jaggery and tobacco. A fair business is also done in the sale of forest produce, especially fuel and manure leaves. A shandy is held on Tuesdays beside the Trunk Road, in the limits of Puttira-Kavundanpālaiyam (also called Srī-Rāma-samudram), a place once noted, under the auspices of Mr. Fischer, for the manufacture of indigo.[2]

Under the Mysore Rājas, at the opening of the eighteenth century, Ettāppur was included in the district of which Belūr was the kasba, a district which formed part of the Kunnattūr Elu-karai-Nād.[3] The translation of an interesting sale-deed is printed in Mr. Le Fanu's Manual, conveying certain land to one Channa Rājayyan of the Srī Vatsa Brahmanical family and the school of Apastamba, and student of the Yajur Vēda. It is dated 1714 A.D., the first year of Dodda-Krishna Odeyār.

"Whereas we have sold to you the piece of land situated in the space to the east of the vacant sites for Brahmans' houses, to the west of the river, to the north of the southern row of houses, and to the south of the row of houses on the northern side of the street, in the above-named tax-free Brahman village called Srī-Rāma-samudra, which is now the common property of the whole community, and on which a temple dedicated to Sāmba-Sadā-Siva has been erected; and also the piece of land, sufficient for five houses, situated in the southern side of the street to the west of the processional path behind the western wall of the above temple, together with the piece of land forming a flower-garden, situated to the south of the above temple, extending from the eastern boundary of the vacant house-sites as far as the river on the southern side, and whereas we have sold to you this land and have received from your hands in ready money in a single bag which was examined and approved by the Kōmati money-dealer Venkatesan, the sum of 20 pagodas of the coin called Madura-gopāla-chakra, which had been settled as its price by an umpire appointed for that purpose with the concurrence of both parties —This copper-plate deed of sale has been caused to be written and delivered to Channa Rājayyan, by the whole learned town community of Srī-Rāma-samudra, belonging to various Brahmanical tribes, schools and Vedic divisions, so that the eight land appurtenances, namely, mines, hidden treasures, water, trees, rocks and the present, future, and contingent profits, existing in this

[1] Vide Vol. I. p. 7.

[2] Mr. Fischer's Factory was eventually bought up by Mr. Uttattūr Muni-Venkata-Rāma Chetti.

[3] Kunnattūr was the ancient name for Sankaridrug—*vide supra* p. 280; G.E. No. 21 of 1900.

land, together with the proprietary honours, may be for the benefit of this temple so long as the moon and sun endure."

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As 16 of the 21 signatories have signed in Kanarese and 4 in Grantha and only one in Tamil, it is evident that there was a considerable settlement of Kanarese Brahmans at Ēttāppūr at the time, and the reference in the opening sentence to "the vacant sites for Brāhmans' houses" suggests that the settlement was a new one. Read with the Sankagiri *sāsanam*, which is dated three years later, it is probable that in Ēttāppūr, as well as at Sankagiri, Dodda Krishna Odeyār thought fit to strengthen his empire and his own throne by a colony of Kanarese Brahmans.

GANGAVALLI.

Gangavalli, a Union, is a large village on the north bank of the Swēta-nadi almost due south of Āttūr (8 miles), with which it is connected by a road which joins the Āttūr-Perambalūr road near the Manjini toll-gate. It is four miles west of Tidāvūr and twelve miles east of Tammampatti.

Gangavalli, with its sister village of **Anaiyām-patti**, [1] which adjoins it on the east, owes its prosperity to the fertile fields irrigated by the Swēta-nadi. Two hours after a shower of rain the river is in fresh, and four hours later the flood subsides, leaving a film of the finest red silt on all the fields it irrigates. The larger land-holders complain of a dearth of field labourers, and on this account, contrary to the usual practice of Āttūr Taluk, the *kavalai* is in greater favour than the *āl-ēttam*. Gangavalli is an important centre of grain trade.

KALRĀYAN HILLS.

The **Kalrāyan Hills** [2] of Āttūr Taluk are, both geographically and socially, at one with the Kalrāyans of Kallakurichi Taluk in South Arcot. They are divided into five "Jaghirs" of which the first two only lie in Salem District—

(1) Chinna-Kalrāyan Nād (population 4,663).
(2) Periya-Kalrāyan Nād (population 4,782).
(3) Jadaya-Kavundan Nād (population 10,009).[3]
(4) Kurumba-Kavundan Nād (population 7,499).[3]
(5) Ariya-Kavundan Nād (population 2,318).[3]

Each of those Nāds is governed by a Dorai, the hereditary chieftain of the Malaiyālis within his Nād. The Chinna-Kalrāyan Nād forms the northern portion of the Āttūr Kalrāyans, the Periya-Kalrāyan Nād lies to the south. The origin of the

[1] The two were formed into a Union in 1892.

[2] For configuration, vide Vol. I, p. 18; for forest produce, Vol. I, p. 254; for the Malaiyālis, Vol. I, p. 152 sq. The name is variously spelt—Kalvirāyan, Kolroyan, Coleroys, etc.

[3] These figures are taken from the Census of 1901, as separate figures for 1911 are not available.

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Kalrāyan Malaiyāli settlements is wrapped in obscurity. Mr. Le Fanu [1] recounts a tradition that the "hills were originally tenanted by Vēdars, and that, in the days of the Mughal Emperor, Bābar, they were conquered by Chīla-Nāyakkan. During his rule the deity Kari-Rāman, in the shape of a *lingam*, generated himself in the hills, an apparition regarded with such terror by Chīla Nāyakkan that he fled incontinently. Kari-Rāman meanwhile appeared to five brothers, sons of Periya-Malaiyāli of Kānchi-mandalam, and blessed them with these hills, directing them as an inheritance to come and take up their residence there." The five brothers were the ancestors of the present "Dorais" of the five Nāds, Chinna-Kalvi-Rāyan and Periya-Kalvi-Rāyan representing the two Nāds in Salem District. "The five brothers with their followers, having settled in the hills, intermarried with the females of the aboriginal Vēdars, and lived under a sort of theocracy, of which the patron god was Kari-Rāman." The reference to Bābar and Chīla-Nāyakkan in this story is sufficient to stamp it as worthless. It is a fact, however, that the temple of Kari-Rāman at Kōvil-Pudūr is regarded by all the Malaiyālis of the District as a national shrine.[2] The Malaiyālis themselves point to an inscription engraved on a stone near the Kari-Rāman Temple as proof of their origin. This inscription does not appear to have been critically edited, but Mr. Le Fanu gives the following translation of it: "These hills are assigned by Venuva Rāyan, the ruler who owned a lakh of horses of each different colour, as a gift for the celebration of the car and other festivals in propitiation of Kariya Perumāl and other deities in the Nāds of Chinna-Kalvi-Rāyan and Periya-Kalvi-Rāyan. The people of the seven Nāds are herein concerned, and are bound to give effect to the wishes of the donor. Whoever acts in violation of the above, will be equally guilty with one who kills a cow with a black udder at Benares." The Inam Deputy Collector, in his report of 1866, refers to two other inscriptions on a stone in Periya-Kalrāyan Nād. One of these is said to be dated on 21st Mārgali of the year Raudri, Sālivāhana 942 (=1020 A.D.),[3] and to record that "The Kalrāya-Kavundar gave Nanjai and Punjai with the four limits and all to the god Kariya-Perumāl." The other record is said to be dated in Sālivāhana 1224 (=1302 A.D.), and to contain the words "To Kalraya Kavundar, Eight Kare Nad." These

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[1] S.D.M., Vol. II, p. 78.

[2] The shrine of Chinna Tirupati in the Jadaya-Kavundan Nād is also held in great sanctity by the Malaiyālis—See *South Arcot District Gazetteer*, pp. 332 and 334.

[3] In the Deputy Collector's note it is wrongly converted as 1016 A.D.

inscriptions seem to throw very little light on the history of the Jaghirs, except to prove the antiquity of these Malaiyāli settlements, which are also recognized in four copper *sāsanams* in the possession of the Jadaya-Kavundan Poligār,[1] dated, two of them in the reign of Krishna Rāja the Great of Vijayanagar (1519 A.D.), and the other two in the reign of Achyuta Rāya (1532 A.D.).

The revenue of the Jaghirs is derived from (1) taxes on ploughs and hoes, (2) poll-tax, (3) tree-tax and jungle rent. According to the Inam Commissioner, each plough was subject to a cess of Rs. 1–2–0, and each hoe to a cess of 10 annas. Like sums were levied in addition as *kāval* fees, so that in effect each plough yielded Rs. 2–4–0, and each hoe Rs. 1–4–0. When the Jaghirs came under Government management, the land was assessed at Re. 1 per acre, but after the rendition the Pattakkārs reverted to the plough-and-hoe basis, but the rates were subsequently enhanced (in view of the payment of Road Cess) to Rs. 5 per plough and Rs. 2 per hoe. For purposes of Land Cess a plough counts as 5 acres, and a hoe as 2 acres. The old rate of poll-tax was Rs. 2–4–0 on each married couple, and Rs. 1–2–0 on each widower; unmarried girls, little boys and widows being unassessed. These rates were raised to Rs. 3 and Rs. 1–8–0 respectively, to meet the Road Cess demand. Subject to the payment of this tax, each ryot is entitled to cultivate as much land as he can.[2]

According to their traditions, the Kalrāyan Malaiyālis "never paid anything to the Sarkar and hold their hills under the god, and, having paid no tribute to Haidar or Tipu, they also remained unassessed for many years after the rest of the country was subjected by the English. In fact they deny that they are legitimately British subjects, saying that the British only got what Tipu had, and that Tipu never owned the Kalrayans."

The Kalrāyans escaped the operations of the Commissioner who introduced the Permanent Settlement into the District, as well as of Read's Assistants. Whether the omission was due to the belief that they did not belong to Government is doubtful.[3] The right of purchasing the produce brought from the Jadaya-Kavundan Nād was farmed out by Captain Macleod and Mr. Hargrave, but the practice was discontinued by Mr M. D. Cockburn, as involving undue interference with trade. The existence of the Jaghirs was brought to official notice in F. F. 1242–3 (1832–3) by a suit instituted by the Poligār

[1] See *South Arcot District Gazetteer*, p. 331 and G.O. No. 373, Revenue, dated 30th January 1872. The *sāsanams* record grants by local Chieftains.

[2] Board's Proceedings (Settlement) No. 448 of 30th November 1866.

[3] But see p. 43, *supra*.

of the Periya-Kalrāyans to establish his title to the Jaghir against a rival claimant. The Inam Deputy Collector recommended that the Chinna-Kalrāyans should be enfranchised as an Inam on a quit-rent of one-eighth of the net income, which was estimated at Rs. 2,323. The Poligār of the Periya-Kalrāyans contended, on the strength of the inscriptions referred to above, that the Nād should be treated as a Devastānam Inam. The Deputy Collector decided, however, that the tenure was personal, and proposed that one-fourth of the estimated revenue of Rs. 1,680 should be deducted for temple expenses and one-fourth of the remainder levied as quit-rent as a condition of enfranchisement. The question of enfranchisement was, however, postponed, in the hope that Government would be able to obtain the Jaghirs in perpetual lease, the object being to protect the Government forests on the slopes from smuggling and illicit raids on the part of contractors of the Jaghir forests.

The Periya-Kalrāyans were leased to Government in 1869, and continued under Government management till 1881. In 1880 the Pattakār filed a suit against Government for the restoration of the Jaghir; the suit was compromised, and the Jaghir restored, and since 1881 it has been held as an unenfranchised tax-free inam village, subject, by specific agreement, to the payment of Land Cess and Village Cess.

The Chinna-Kalrāyans were leased to Government in 1874, for Rs. 2,000 per annum, the Pattakār being allowed, tax-free, three acres of land in three villages. In 1876, however, the Pattakār filed suits for the cancelment of the lease, and as the annual rental was considered excessive, the suits were compromised, and the Jaghir restored in 1881. The Jaghir was enfranchised by the Inam Commissioner on a quit-rent of Rs. 290, representing one-eighth of its estimated value.

PEDDA-NĀYAKKAN-PĀLAIYAM.

Pedda-Nāyakkan-pālaiyam, a Union, is a large village on the south bank of the Vasishta-nadi, 23¼ miles east of Salem, on the Salem-Āttūr road. It is a thriving centre of trade in coco-nut, areca-nut, and palmyra jaggery. Its only industry is weaving.

The name Pedda-Nāyakkan-pālaiyam is said to be derived from one Pedda-Nāyakka, a petty chieftain of the seventeenth century. The tanks of Tirumalai-nāma-samudram, Errama-samudram, and Chennama-samudram are said to have been constructed by, and named after, his three wives. Chennama-samudram is a *trishvēkam* village, granted, according to the English Inam Register, by Chennama Nāyaka, Poligār of Salem, in 1663 A.D.[1]

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[1] *Vide* p. 250.

PEDDA-NĀYAKKAN-PĀLAIYAM.

As most of the local Brahmans are of Carnatic origin, it is probable that Pedda-Nāyakkan-palaiyam, like Ēttāppūr, was, in the latter half of the seventeenth century, within the political sphere of Mysore.

SENDĀRA-PATTI.

Sendāra-patti, a Union, lies 2 miles east of Tammampatti. It is an important agricultural centre, and exports tobacco, chillies and grain. Its iron-smelting industry has only recently become extinct, and the remains of furnaces and slag-mounds are still to be seen. Sendāra-patti is said to have been the mother settlement of the important Catholic Mission of Kōnēri-patti.[1] The number of Catholic converts is about 400. The London Mission started work in the village under Mr. Lechler in 1852, and in 1877 a church was built by Dr. Phillips. On the north bank of the Swēta-nadi, at the point where it is crossed by the Tammampatti-Gangavalli road, and a little over a mile from Sendāra-patti, is the sister village of **Kondayampatti,** which was united with Sendāra-patti to form a Union in 1892.

TALAI-VĀSAL.

Talai-vāsal is a small village north of the Vasishta-nadi, 41½ miles from Salem, and 3½ miles from the point where the Trunk Road to Cuddalore crosses the South Arcot boundary. According to tradition it owes its name (தலை head and வாசல் gateway, cf. Bāgalūr, p. 119 *supra*), to its position as the entrance to Mysore territory from the dominions of the Nawab of Arcot. Legend connects the spot with the poetess Avvaiyār, whose name is preserved in Avvaiyār-malai, the peak of the Kalrāyans which overhangs Āttūr, and it is said to have been founded on her advice by the Chēra, Chōla and Pāndya Kings, who met here to decide the boundaries of their respective kingdoms. South of Talai-vāsal is the village of Mummudi, and the names Mummudi and Talai-vāsal, "Gateway of the Three Crowns," are linked together by tradition in memory of that event. The present nine-span girder bridge across the river was built in 1889. The piers of the old bridge, which was washed away, can still be seen. The village possesses a commodious and well-built Chattram, erected in about 1865 by Kristnama Nāyaka, a wealthy ryot of Mulluvādi, a hamlet of Āttūr. Kristnama Nāyaka had taken up the lease of the Forests of the Periya-Kalrāyan Jaghir, and when that Jaghir was taken over by Government, he received a handsome sum in compensation. He then took up the contract for the construction of the old bridge. After completing the Chattram, he endowed it with lands in Talai-vāsal, Natta-karai and Mummudi, and arranged to furnish it with brass cooking-vessels for the convenience of

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[1] *Vide* p. 304 s.v. Tammampatti.

CHAP. XV. TAMMAMPATTI.

travellers In 1882 the management of the Chattram and its endowment was assumed by the District Board.

Tammampatti, a Union, is situated on the Swētā-nadi, due south of Ettāppūr and north of the Pass between the Kolli-malais and Pachai-malais which leads to Turaiyūr in Trichinopoly District. It can be reached from Salem viâ Vāluppādi (37 miles) and from Attūr (26 miles), the roads uniting at Malliyakarai and thence passing due south by the Kīri-patti Pass.

The village is somewhat important as affording a convenient mart for the disposal of the produce of the Kolli-malais, such as castor-seeds, dhall, tamarind. mustard and jack-fruit, which are exchanged for gingelly-oil and salt. The Malaiyālis also bring in wheat, which they sell to shandy-goers, and to local Kōmati merchants to whom they are indebted. The shandy is held on Sundays, the chief trade being in tobacco and grain. Tammampatti was till recently noted for its iron-smelting industry, which is now defunct. The village was once protected by a fort, about 120 yards square, of which traces still remain. On a terraced mound in the south-west corner of the fort is the idol of Kōttai-Muni-appan. Outside the village is the temple of Narasimha, the construction of which is traditionally ascribed to the "Poligār Madura Nāyaka."

On the Gangavalli road, about one mile east of Tammampatti, is the sister village of **Konēri-patti**, which is included in Tammampatti Union. Konēri-patti is perhaps the most important Roman Catholic Mission in the District, and is in charge of two Priests. It is the only parish in the District which lies within the limits of the Diocese of Kumbakōnam. The present Mission dates from 1866, but, according to tradition, a flourishing Roman Catholic settlement existed in the eighteenth century in the neighbouring village of Sendāra-patti, till the Church was destroyed by Tipu. The present Church, a handsome building of its kind, is dedicated to Notre Dame de la Lalette, and was built by the Reverend Fathers J. A. Gandy and P. Leyssedre, the former of whom became Archbishop of Pondicherry.

The London Mission started work in Kōnēri-patti in 1850 under Mr. Lechler. A Church was erected in 1877 by Mr. Phillips, which was rebuilt in 1905 by Mr. Dignum; the church at Sendāra-patti was rebuilt in 1913 by Reverend R. Robertson.

TIDĀVŪR.

Tidāvūr, a Union, lies north of the Swēta-nadi, at the 9th mile from Āttūr on the road to Perambalūr (26 miles) at its junction with the road from Tammampatti (16 miles). The chief means of livelihood is agriculture and grain trade, large quantities of paddy, gingelly and ragi being exported to Perambalūr, and also into Kallakurichi Taluk. A few Chōla inscriptions have recently

been recorded for Tidāvūr (See G.E. report, 1914, Nos. 456 to 464 of 1913). CHAP. XV.

VĀLĀPPADI.

Vālappādi is a small village situated at the 17th mile from Salem on the Āttūr road, at a point where branch roads lead to Bēlūr on the north and Tammampatti on the south. It owes its importance solely to its convenience as a half-way halting-place for persons travelling between Salem and Āttūr, and its position at the meeting point of all traffic from the valleys of the Swēta-nadi and Vasishta-nadi, as well as from the northern portion of the Taluk.

VĪRAGANŪR.

Viraganūr, a Union, lies on the north bank of the Swēta-nadi, 11¼ miles distant from Attūr on the Perambalūr road. It was the Kasba of a Taluk under Read, forming part of MacLeod's Division, and continued as such till 1803, when the Mitta Settlement was completed. The manufacture of cloths, kamblis and brass vessels is carried on to a limited extent. Coriander and paddy are exported to Salem, but the trend of trade is towards South Arcot and Trichinopoly.

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